

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

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NEW SERIES
VOLUME XXXI No. 42

HOW TO MAKE A SUCCESS OF THE EVERY-MEMBER-CANVASS

By Austin Crouch

One of the most important weeks for Southern Baptists is the week when the Every-member-Canvass is made. The date suggested for the Every-Member Canvass is the week of December 8-15. This time, of course, may not be the best for all churches, but the canvass should be made as near this date as possible, certainly before the first of 1930.

The success of both the local church work and of the Cooperative Program depends largely upon the success of the Every-Member Canvass. For this reason thorough preparation should be made by each church for securing pledges from all its members.

1. The budget for the church should be thoroughly worked out. The pastor and deacons, or the pastor and finance committee, should spend much time in making a suggested budget for the church for 1930. The budget should, surely, carry a worthy part for the Cooperative Program. Each church should do its very best for the missionary, educational, and benevolent work of its denomination. Much thought should be given to the consideration of the church's obligations to the missionary enterprise. Pray that God's Spirit may move the hearts of the members to meet and to meet gladly, the church's responsibility in giving the gospel to the whole world. A Missionary Baptist Church should do its best for missions.

2. The membership of the church should be fully informed. This can be done by the pastor preaching sermons, as many as the situation requires, on Missions, on Stewardship, and on kindred subjects. In addition to sermons—not in the place of—letters should be written the members of the church emphasizing their duty to support the Lord's cause. Tracts should be secured from the Executive Board of the state and distributed among the members. Tracts covering every phase of the Cooperative Program may be had for the asking.

3. A well-selected committee should be appointed to make the Every-Member Canvass. This is of utmost importance. The committee should be fully informed both as to its duty and as to the best way to conduct the canvass. Each member of the committee should study the tract on "How to Put on the Every-Member Canvass." The members of the committee should themselves be liberal givers, otherwise they will be lacking in enthusiasm. Then, too, the committee should be persistent. It should consider that its work is not done until every member of the church has been seen, and, at least, given a chance either to pledge or to refuse to pledge.

Concerning the Cooperative Program and the Every-Member Canvass, Dr. F. F. Brown says: "The Cooperative Program, to succeed, must hold a central place in the life and loyalty of our churches. Our work cannot move on with conquering strength if it is regarded lightly and superficially. There must be convictions about the eternal significance of this program that will keep it at the focus of our vision. Our Cooperative Program can only be maintained by regular, systematic, proportionate giving. This is basic

TWO MORE SUNDAYS

Our quota for 1929.....\$360,000.00
Our receipts for 1929..... 167,649.23
Balance due for 1929..... 192,350.77

Time for raising seventy-five per cent of it, TWO SUNDAYS.

Our ability to pay it—more cotton than last year and a fair price.

Our encouragement for paying it—a large ingathering of souls into churches.

The necessity for raising it—an empty treasury and unpaid appropriations.

Who can be counted on to lead in paying it—the shepherd who goes before his sheep. Courageous optimism will win.

—R. B. Gunter,

Corresponding Secretary.

Pastors are requested to post the full page ad in this issue of the Record in the vestibules or on the bulletin-boards of their churches.

secured by pledges received from the individual members of our churches in an annual every-member canvass."

Extensive preparations are being made for the coming of Dr. George W. Truett to Meridian for a meeting of twelve days under the auspices of the Baptist Churches of Lauderdale County beginning October 28th. At least two special prayer meetings are being held in each Baptist Church in the county during the month of October.

The work of preparation for the meeting has been divided up and given to the supervision of ten competent committees each of which is diligently looking after their part of the work.

Many people from various sections of the state have announced their intention of attending the services. Judge Hardy Stone is chairman of the Committee on Hospitality and his committee will be glad to be of whatever service they can in giving information to those who wish to attend the services regarding hotels and boarding houses. They regret that free entertainment cannot be offered, but the Committee will do all that is within its power to serve those who attend in any way possible.

There will be two services each day one at the First Baptist Church each morning at 10:00 o'clock. It is expected that these morning services will be broadcast over station WCOC which can easily be heard for a radius of one hundred miles. The evening service will be at 7:30 in the Agricultural Building at the fair grounds which will seat approximately 4000 people. A few of the evening services will be broadcast.

The Baptists of Meridian and Lauderdale County urge the brethren who read the Record to pray for them in behalf of these meetings.

A SATURDAY IN CHEYNE ROW. CHELSEA

By Rev. A. Cunningham Burley Putney,
London, England

To be exact, it was on Saturday, August 17th, 1929, that Dr. Lipsey and myself mounted the well-worn steps of No. 24 Cheyne Row and announced ourselves as interested visitors. We could not have chosen a better day or a brighter morning on which to view the dear old river-side house in which Thomas Carlyle spent forty seven years of his life. It is possible to visit the place on a drab and rainy day and to carry away dank and dismal impressions of the house and the street in which it stands. But we were favoured on the day in question with a daffodil sky of unusual brightness,—a day when historic Chelsea could be seen at its best.

To approach the house, arm in arm with a friend from America, is to gain immediate inspiration. The three stone steps that lead up to the front door have been worn down by the feet of many pilgrims. Nearly every notable literary man has tarried on those sooty steps, waiting for entrance. Emerson's foot had left its mark there, for he called on Carlyle twice, in the days of his prime, first of all, and again in the evening of his old age. No wonder, that when the door-bell sounded and we were ushered into the house, we instinctively thought of the famous visitors who had preceded us, the New Englander, in particular, now resting beneath the pines of Concord.

We were the first to arrive, although an American lady was close behind us, ready to sign the Visitor's Book after our own entries had been made. To our astonishment, we were told that the record book showed the highest number of visitors was reached in the year 1927, when 11,350 paid homage to the memory of the Sage of Chelsea.

Looking back upon that morning of most delightful fellowship with Dr. Lipsey I am inclined to think of the three things that impressed us most. They were, the back garden, the basement kitchen and the book-lined study up in the roof. We stepped into the cool of

THE BACK GARDEN

shortly after our admission to the house. It was in this self-same garden (so called in the language of flattery) that Carlyle sauntered about in straw hat and dressing gown, smoking the pipe of peace. We beheld the corner where his wife extemporized a tent-shelter for him during the hot weather. It was made of table-cloths and clothes poles. Under this crude awning a writing desk was placed at which (when the mood prevailed) much literary work was done. A sprig of ivy from the old red wall was handed to us as a souvenir of our visit. But before re-entering the house to explore interior objects of interest, one recalled Carlyle's eloquent outburst in the year 1869. He wrote: "Three nights ago, stepping out into the garden after midnight and looking up into the stars which were clear and numerous, it struck me with a strange new kind of feeling, 'Hah, in a little while I shall have seen you also for the last time, and God's own theatre of immensity will also be closed in my face never to be beheld again.' And then a second feeling rose in me;—'What if Omnipotence, that has developed in me these pieties,

(Contd. on page 5)

"THE BAPTISTS AND THE DISCIPLES"

By T. T. Martin, Evangelist

A remarkable document, published by The American Baptist Publication Society, has come into my hands. Its title is, "The Baptists and the Disciples. Appraisals and Appreciations."

The "Appraisals and Appreciations" of the Baptists was written by Pastor Edgar DeWitt Jones, Central Woodward Christian Church, Detroit, Michigan; that of the Disciples, by President Austen K. de Blois of the Eastern Baptist Theological Seminary of Philadelphia.

On the front page is the statement that the papers were "prepared at the request of a Joint Conference of a Committee of the Association for the Promotion of Christian Unity, of the Disciples of Christ, and the Committee on Conference with other Religious Bodies of the Northern Baptist Convention, held in Pittsburgh, Pennsylvania, January 30, 1929."

The object in view is to unite the Disciples and Northern Baptists; and it is freely prophesied that if this is done, it will be followed by the union of the Disciples and Southern Baptists.

Both of the papers by these two distinguished authors are very strong on "Appreciations" and very weak on "Appraisals." They both adroitly avoid the main issues between the two denominations.

Pastor Jones shrewdly avoids committing himself and his people to the giving up of any doctrine; but President de Blois, booted and spurred, with one wild bound, lands in the camp of the Disciples and surrenders Baptists, horse, foot and dragoons, bag and baggage, to the Disciples.

But to the papers:—

Pastor Jones says some complimentary things of the Baptists, and they deserve most that he says—and more.

Knowing that his own denomination is not two hundred years old, Pastor Jones tries to tar the Baptists with the same stick of modern origin by saying, "Baptist history probably began in 1611, and can be traced with tolerable accuracy down to date. In the first half of the seventeenth century Baptist churches began to appear in England."

Over against this bald statement I place this statement of Alexander Campbell, the founder of Pastor Jones' denomination: "From the Apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates and public monuments of their existence in every century can be produced." Debate with McCalla—Page 378.

Also, the statement of John Clark Ridpath, the great Methodist historian: "In the year one hundred all Christians were Baptists."

Also, Cardinal Hosius, President of the Council of Trent: "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the Reformers."

Also, Edinburgh Cyclopedia: "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Anabaptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present time." Tertullian was born just fifty years after the death of John the Apostle.

Also, the statement of J. J. Dermout, chaplain to the King of Holland, and Professor Ypeij, Professor of Theology in the University of Groningen, in their history of the Dutch Reformed Church which the King of Holland, in 1819, appointed them to write: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who long in the history of the church received the honor of that origin. (Some of these Ana-baptist, Mennonite, and Waldensian churches were not true New Testament Churches, just as some Baptist churches

are not true New Testament churches; but some of them were.—T. T. M.) On this account, the Baptists may be considered as the only Christian community which has stood since the Apostles."

Also, the statement of the great work "Crossing the Centuries," by William C. King, having as Associate Counsellors, Editors, Collaborators and Contributors, such men as Cardinal Gibbons; Bishop John H. Vincent; Theodore Roosevelt; Woodrow Wilson; David Starr Jordan, former President Leland-Stanford University; P. S. Henson; Patrick J. Healy, Catholic University of America; Lyman Abbott, Editor The Outlook; E. Benj. Andrews, Chancellor University of Nebraska; Benj. D. Hahn, authority on Archaeology, Philosophy and Theology; Albert Bushnell Hart, Ph.D., LL.D., Litt.D., head department of history Harvard University; W. H. P. Faunce, President Brown University; George B. Adams, M.A., Ph.D., Litt.D., the University of Yale; E. B. Hulburt, M.A., the University of Chicago; A. P. Shauffler, Secretary International Sunday School Lessons Committee; Henry K. Carroll, Editorial Staff The Christian Advocate: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, have an unbroken continuity of existence from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands, yet they swerved not from their New Testament faith, doctrine and adherence."

Pastor Jones correctly states that Baptists teach that "baptism by immersion is the pictorial and dramatic announcement to society that the individual is dead and buried to the old sinful way of life, and has risen in glorious resurrection to the new life in Christ;" But he fails to state that the Disciples teach the very opposite, that they immerse a man in order to secure the remission of sins; in other words, that Baptists bury a man because he is dead and the Disciples bury him to kill him.

Pastor Jones further says of the Baptists, "Everyone of their principles is drawn from New Testament sources." That is true; and if true of the Baptists, it is not true of the Disciples; for they are poles apart on the foundation teaching of the way of salvation. While the Disciples get their way of baptism from the New Testament, they get their object and purpose of baptism from the Roman Catholic Church.

But when we turn to "An Appreciation of the Disciples of Christ" by President Austen K. de Blois of The Eastern Baptist Theological Seminary, astonishment turns to consternation. He, likewise, fails to face the fact that the Disciples teach that baptism is necessary to salvation.

But hear him: "It is a movement rather than a sect, for its initial stream was free from sectarianism, and its cleansing waters have been pure and remedial." (Boldface mine.—T. T. M.) Its waters "cleansing waters?" "Pure and remedial?" Then all Methodists, Presbyterians and others are all going to Hell; for they have not been immersed in order to the remission of sins. Will Pastor Jones and President de Blois face this issue squarely, without any dodging?

President de Blois, again: "This productive movement of the spirit originated in 1809." If this movement, that immersion is necessary to salvation, was, "of the spirit," then the opposite teaching that immersion is not necessary to salvation, is not "of the spirit." The Spirit does not play fast and loose.

President de Blois: "As Baptists we find ample cause for hearty agreement with the Disciples in matters of essential faith." And this from a President of a Baptist Seminary teaching young preachers what they shall go out and preach! Shades of Alvah Hovey and A. H. Strong and P. S. Henson! Baptists in "hearty agreement"

with the teaching that immersion is in order to the remission of sins!

Again, from President de Blois: "Reviewing the essential principles to which attention has been called, we may describe this movement as eminently Scriptural." (Boldface mine.—T. T. M.) Immersion in order to the remission of sins "eminently scriptural?" Then Baptist churches are not New Testament churches; for that is certainly not a New Testament church that does not teach how people are saved. And this, remember, from the President of a Baptist Theological Seminary, training young preachers what to preach!

Again: "These men and women have chosen the name of Christians or Disciples of Christ; and they have chosen well." They chose in their National meeting, the name "The Disciples of Christ;" but they use the name "The Christian church," not "a Christian church," but "the Christian church;" then Methodists, Presbyterians, Baptists, etc., are not Christians. They press the argument to the misleading of many Methodists, Presbyterians, Baptists, and others, that we should all unite on the name, "The Christian Church," that the bride, (the church) should be called by the bridegroom's name. But the Saviour's name was not "Christ;" that was His business, his calling—the Christ, the anointed, the sin-bearer. We do not call a bride by the name of the bridegroom's business or calling, but by his name. If the bridegroom, Mr. Johnson, is a dry goods merchant and you were introduced to his bride, you would not address her as "Mrs. Dry Goods," but as "Mrs. Johnson." The Saviour's name was not "Christ," that was His business, His calling,—"Thou Shalt Call His Name Jesus." If, now, the Disciples insist on calling themselves by the bridegroom's name, let them call themselves "Jesuits." There is at least some affinity, for they both teach baptism necessary to salvation, which Baptists, Methodists, Presbyterians and others utterly reject.

President de Blois further says: "The acceptance of believer's baptism is also founded solidly upon New Testament precedent." Exactly; but the issue is, What is a believer? Baptists stand squarely on the teaching, "Believe on the Lord Jesus Christ and Thou Shalt Be Saved." Acts 16:31. The Disciples do not; but that, in addition, it takes immersion in order to the remission of sins and a continued good life, in order to be saved.

If Baptists have been all wrong for standing, during the last twelve hundred years, against the Catholic teaching that baptism is necessary to salvation, let's be men enough to come out and say so; but if what Baptists, from the time of Christ, have stood for,—"Believe on the Lord Jesus Christ and Thou Shalt Be Saved," that "he that believeth on the Son hath everlasting life." John 3:36, before he can possibly be baptized, then every Catholic, every Protestant, every Baptist, everyone on the outside of all the churches who believe on the Lord Jesus Christ, shall be saved; if that is true, then let every redeemed man and woman stand for it; and let those who believe otherwise go with President de Blois et id omne genus; and those who desire to be that kind of preachers go to him and to his school.

Though it is widely prophesied that Northern Baptists are going into this union, I don't believe it. I think I know them too well to be mistaken here. There are yet seven thousand who have not bowed, and will not bow, the knee to this modern Baal.

And it is even prophesied that Southern Baptists will then follow. If they do, I shall ask the waiter for my hat and overcoat and retire from the Southern Baptist banquet table. I simply will not swallow a hodge-podge of soup of soft soap and hash of bat and chameleon. "Wing of bat" and leg of chameleon are too much for me; and if after retiring from the Southern Baptist banquet table with their soft soap soup and hash

(Continued on page 6)

Housetop and Inner Chamber

M. E. Weaver resigned the superintendency of the Louisiana Baptist Orphanage at Monroe to enter the pastorate.

Attendance at Sunday Schools reporting on as follows: Gulfport, First, Attendance 535; Collection \$17.20.

There has been more than 200 students enrolled in Bible Institute at this writing which is twenty-five of thirty beyond the same date last year.

Pastor A. F. Crittenden of Brookhaven writes that they had present at Sunday School 590; offering \$31.14. The special state mission offering the Sunday before was \$194.90.

Having just concluded a good meeting at Orlando, Fla., Evangelist T. T. Martin is now at Somerset, Ky., and goes from there for a meeting at Oakdale, Tenn., Oct. 28 to Nov. 10.

Pastor H. L. Carter has welcomed over 200 into Central Church, McComb in his short pastorate there and they claim to have given most per capita to the program of any church in their association.

Rev. T. L. Holcomb goes to be pastor of First Church, Oklahoma City. He has done excellent work in a short time as Mission Secretary of Texas Baptists. He and Dr. Godbold will be greatly missed from the force of workers in Texas.

Liberty Hill Baptist Church, Mrs. J. L. Seay, Courtland, Miss., R. No. 1, Secretary, sent us a nice list of new and renewal subscriptions this week. This church has the paper in the church homes. We thank them for the help they have given us.

Blue Mountain Baptist Church sent us a nice list of renewals and new subscriptions. The church has the Record in most of the church homes. Mrs. T. C. Lowrey is in charge of the work. We appreciate very much the spirit of true cooperation Blue Mountain Church has given us.

Jeff Davis County Association meets October 25-27. The sermon will be preached by Dr. Gunter. Reports will be made by J. W. Sproles, C. W. Black, C. V. Sutton, D. D. Fortenberry, J. O. Buckley, G. L. Martin, J. B. Quin, Henry Fortenberry, A. S. Johnston, W. R. Haynie, J. M. Fortenberry, and these will cover the entire program of the denomination.

Sometimes we receive checks for \$1.50 for subscriptions to The Baptist Record. We place them on the list for nine months. Single subscriptions are \$2.00 per year or \$1.00 for six months. The only club rate is where the Record goes into 90% of the church homes—then, we give the rate of \$1.00 per year. We give this for the information of some who may think the paper is \$1.50 per year.

We heard good words spoken of Pastor Spencer of Immanuel Church, Hattiesburg as we passed through the city the other day. He has made a good beginning. We had also the privilege of speaking to a group of Womans' College Girls on Stewardship. They are having a training course and the Editor happened in. Mrs. Johnson has been conducting the class but as she was suffering slightly from an accident she turned the girls over to the writer.

Holly Springs: Our church observed Home Coming and Roll Call day. A large percentage of our membership answered to the roll call either in person or by letter. The offering for the day amounted to \$830.65. This will be divided for

current expense, building fund and missions. Every phase of our church activity is making healthy progress.—R. A. Morris.

We are sorry that in the Editors absence, attending Associations, the reports from the Sunday Schools were left out of last weeks issue. They were for October 6th as follows:

Clinton, 409 Utica, 96
Jackson, First Church, 700; collection, \$32.00
Jackson, Calvary, 865; collection, \$43.10
Jackson, Griffith Mem., 411; collection, \$32.63
Jackson, Davis Mem., 355
Jackson, Parkway, 151
Meridian, First Church, 769; collection \$56.67
How was it at yours?

We dropped in one evening on Pastor J. W. Mayfield who is preaching in his own meeting at First Church, McComb. It was a delight to see the large congregation, of whom a good percentage were men. Brother Mayfield has been here for eight years and this is not the first time he has preached in his own meeting. The people listened for it was a good gospel sermon. Their Prayer Meetings preceded the evening service, one for men, one for women and one for young people. Nearly 100 were in attendance on these prayer meetings. It is said that the young people are specially active in the meeting. The singing is led by Mr. Alvin Doty of Jackson.

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A set of samples and full particulars will be sent free of charge upon request.

Please give your denomination, also mention The Baptist Record.

The Layman Company, 730 Rush Street, Chicago, Ill.

They do it a little differently in Holmes County Association. A program is made out before hand with speakers provided on all phases of the denominational work who have had time to make actual preparation and bring an informing and inspiring message. The program is printed and distributed. When we reached the church the report on the cooperative program had just been made by Mr. A. P. Yarborough of Pickens, a report that covered every phase of the work. Then followed the addresses on Missions by Rev. J. L. Boyd, on Christian Education by Dr. H. L. Martin, on Social Service by Dr. J. S. Riser. These were as high class addresses as we have heard anywhere, informing, educational and inspirational. And the people were deeply interested in them. They had asked the Editor to speak on Our Denominational work, which he did with pleasure and to the best of his ability. The music furnished during the session was fitting and pleasing. The evening before the organization was effected by electing Dr. H. L. Martin as moderator and Brother Williams as Clerk. The sermon was by Pastor R. W. Dykes of Tchula and we heard only praise of it. In the afternoon Mr. A. V. Knight made a good report on the spirituality of the Churches. Other reports we were compelled to miss in order to catch a train. These included Local Church Life by A. E. Lucas, Sunday School Work by Prof. M. C. McDaniel, Young People by Mr. C. R. Tate, Woman's Work by Mrs. J. F. Williams, Publications by Mr. J. E. Ham, Christian Citizenship by W. B. Kenna.

The churches of Memphis are to give a Sunday to the Bible Institute the last of October. Dr. Hamilton will preach at Bellevue and First Church and others. Dr. Lee of Bellevue expects his church to give \$2,000.00.

Jones County Association met with Fellowship Church. There was the best attendance, the brethren said, in several years. The reports seemed to put new spirit into the messengers. Brother Herrington led the opening devotional service, reading the Twenty Third Psalm. Prof. Bush of the Jones County Junior College was re-elected moderator and Brother W. N. Montgomery clerk. Brother Smith, one of our country preachers, read the report on Publications, emphasizing the need of reading the Bible, and urged the circulation of The Baptist Record. The editor was called on naturally for a few remarks on this subject. The sermon was preached by Pastor Hellen of West Laurel Church and was in every way appropriate to the occasion. Brother G. A. Smith read the report on Education and Prof. Cecil Johnson of the Woman's College made one of the most practical talks on that subject we have heard anywhere. The people enjoyed the ample spread of dinner that was served at noon, and soon got back in the house to business. Mr. Goode Montgomery read the report on Sunday Schools, which proposed a Sunday School and County Missionary. This greatly interested the brethren and brought out many speeches. The matter was finally referred to a committee to report in a few weeks and the moderator authorized to call the messengers together for the decision of it. Brother Hedrick reported on the B. Y. P. U. The report on Layman's work and financing the kingdom brought out a powerful address from Dr. L. G. Gates. He urged the Bible plan of tithing. Brother J. O. Freeman read the report on the Orphanage and made a good talk. Mrs. Thompson then explained the needs of the Orphanage. This association has great reserves of strength, for other strong men present did not appear on the floor this first day.

Mississippi Association is certainly one of the oldest in the state and is among the few which retain the old name. It is now confined to two counties, Amite and Wilkinson. These are as fine a bunch of folks as you will find anywhere. The meeting this year was with Zion Hill Church, to which Brother H. H. Webb of Liberty preaches in the afternoon. Brother W. I. Causey was re-elected moderator, in which capacity he has served for about a quarter of a century. Brother Bates, the clerk, having passed away during the year, the brethren chose Brother Webb to the office. And of course Brother T. J. J. Spurlock was re-elected treasurer. The committees on credentials and finance having been appointed the brethren got down to business. Visitors were introduced. Rev. W. I. Allen read the report on Religious Literature and turned the discussion of it over to the editor, who was among friends and on familiar territory. The sermon was preached by Brother S. W. Sproles of Liberty and nobody went to sleep. It was practical, missionary and inspiring. The people of this community certainly know how to prepare and serve a good dinner. We were afraid that some people couldn't stay awake in the afternoon and it came to pass. The report on Missions was read by Brother Webb and was comprehensive and informing. The people were fortunate in having with them Brother H. L. Carter of Central Church, McComb, former missionary to China. He made a most helpful address on foreign missions. Then the editor spoke on our present need in missionary work. Dr. J. L. Johnson of the Woman's College was present and made a great speech on Christian Education. This seemed to the writer a great day in the work of Christ. He is personally indebted to Brother and Sister Carter for their company and car out to the Association. People missed Brethren E. K. Cox and J. H. Lane, the former being in a revival meeting.

Editorials

SAFETY FIRST?

This has become the motto of certain agencies whose business implies risk. It is intended as a sort of pledge to the public, and as an admonition to the employees. Its purpose is worthy and doubtless the results wholesome. And yet it is doubtful if it can be taken literally or meant to be so taken. If safety were the chief consideration, then why do anything which would involve risk? Why not go out of business and avoid all risk? It must be that service comes first and let other motives and aims find their places as subsidiary to this.

Certainly in the Christian life the purpose to serve is of first consideration, and the Christian life is the norm and rule of all life. It is the only correct life for business and all relationships. The fear creeps into our hearts that somehow this "safety first" conception has gotten into our churches and possibly into some of us preachers. The phrase may be of our generation but the idea is an old one. Men have long been wont to say "self-preservation is the first law of life".

But over against this is the announcement of Jesus that unless a grain of wheat fall into the ground and die it abideth alone. Again, if any man would save his life he shall lose it; and if any man lose his life for my sake, he shall find it. The true way of life is not by the safety first route, but by way of the cross. It is still true that if we die with him we shall live with him.

This is not merely a beautiful ideal, it is intended for everyday practice and realization. We preachers can set the people a mighty good example here. A preacher who seeks to take care of himself by any sacrifice of the truth or who is afraid of offending his people by faithfully proclaiming any part of it has sold out. A man who is afraid his own salary may be lessened by a mission offering or caring for any part of the Lord's work is the abomination of desolation standing where it ought not. The man who seeks to stand in with his people rather than lead them into larger spiritual life and service has wholly misconceived his office and corrupted his own soul. A man who prizes the favor of men more than the approval of God is unfit for spiritual leadership. Paul says, "If I seek to please men, I am not a servant of Christ". Jesus said, "He that seeketh not his own glory but the glory of Him who sent him, the same is true and there is no unrighteousness in him".

How insidious is the temptation to take care of "Number One"! How easy it is to slide into the sin of looking after our own safety rather than the honor of Jesus and the welfare of his saints! But if a preacher fails here, how can he really minister to others? If the Christian life means to renounce self and take up the cross and follow Jesus, then we who preach it must be the first to practice it.

PETER'S WIFE'S MOTHER

Surely it was not by accident that Peter's wife's mother was introduced into the gospel narrative. Her name is not given, but she is spoken of only in connection with this apostle of our Lord. It is only in this relationship that she is described.

It is a singular thing that the Roman Catholic Church should have picked out for the first pope the only man among the apostles who is specifically described in the gospels as a married man. Baptists have no objection to him on these grounds. Indeed most Baptists are inclined to prefer that their preachers shall be married. But with the Roman Catholics it is different. Their priests and popes are supposed to remain single. Somehow they have a way of get-

ting most everything different from the gospel standard. Peter was a married man and would never be elected Pope today. And we are quite sure he would never accept if elected.

And don't let anybody fool you into believing that he left his wife to be elected pope; or that she had conveniently passed away before the election came around. No, Peter's wife was living at the time we hear from her last in the New Testament; and she wasn't left back there in Palestine (Judea or Galilee) while Peter took office at Rome. Paul tells us that Peter still had a wife when he wrote his first letter to the Corinthians and that she was keeping up with him wherever he went. You may recall Paul's words: "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas (Peter)?"

Here it is clearly shown not only that Peter had a wife but that she went with him wherever he went and not only Peter but the other apostles, and the brothers of Jesus. Peter is singled out here as a married man to prevent any misapprehension as to his family connections for all time to come. This group of apostles, all married except Paul, were a sorry lot to furnish priests or a pope. But then the Lord chose his apostles, while the cardinals now choose a pope. There is a wide difference, and a good many of them.

But we started out to talk about Peter's wife's mother, for she furnishes a good deal of information, though she occupies only a few lines in the gospel narrative. She was probably a widow, for she was in the home of Simon Peter. And right here is a good place to say a few words about mothers in law. They, like step-mothers, are a much abused class of people. There may be a few exceptional cases when they have made trouble. But ten to one they have been a great blessing to the home. They have had experience in house-keeping and in rearing children and can be a great asset in that sort of business. Peter's wife's mother was evidently of that sort, for as soon as she was made well of her fever, she got busy and got supper for Jesus as the guest in the home, and all the rest that sabbath evening. He had had a busy day in the synagogue, and had more yet to do after the sunset; for the people crowded about to be healed. And he needed supper. And Peter's wife's mother (wish we knew her name) soon had supper ready. A moth-in-law is good to have around. And some of them have been a great blessing as examples of godliness and genuine piety.

This mother-in-law was evidently much beloved. The cause of the sickness we do not know. Probably she had not been sick very long, but she was very sick; for Luke, who was a doctor, says "she was holden of a great fever." The friends were evidently very anxious, for as soon as Jesus got back from church "they brought him for her." She was prostrate, and Jesus "stood over her and rebuked the fever."

The cure was miraculous, for "immediately she rose up and ministered to them." She was a good example to all who have been made well in that she put her health and strength at the service of Jesus and others. It happens today that Christian people are often asked to pray the Lord to heal the sick. It is a proper thing to do and this writer verily believes he knows people today who are alive and walking about in answer to prayer made for them when they were desperately sick. God raised them up. Some of them are grateful and show it by consecrated living. Others are no better apparently than they were before. There seems to be no recognition of the goodness of God in restoring them to health. For one this writer hesitates to pray for the restoration of any to health without at the same time praying that the returning health may be used to the glory of God. Peter's wife's mother set a good example.

Pastor J. Norris Palmer has welcomed 63 new members in his four months at Mansfield, La.

Over 100 are said to have joined University Church, Austin, Texas, in three recent Sundays.

W. P. Throgmorton, associate editor of the Illinois Baptist, reached his four score in September.

Dr. J. E. Nunn of Amarillo offers to give \$40,000 if others will raise \$200,000 for Wayland College in Texas.

Miss Minnie Landrum, one of our Mississippi missionaries to Brazil, is supported by the church at Enid, Okla.

Dean Thos. H. Taylor succeeds Dr. Edgar Godbold as president of Howard Payne College, Brownwood, Texas.

W. D. Barker, assistant superintendent of the New Orleans Hospital, becomes superintendent of the Noyes Baptist Hospital in St. Joseph, Mo.

Dr. R. J. Bateman, some time ago pastor of First Church, Meridian, but for several years now pastor of First Church, Asheville, N. C., accepts the call to First Church, Tulsa, Oklahoma.

Rev. J. H. Buchanan has accepted the call to First Church, Eldorado, Ark., and has resigned the care of the church at Paris, Tenn. Dr. Buchanan is a Mississippian who for nine years has led the church at Paris in great achievement, and he will find a wonderful opportunity in Eldorado.

Some pastoral changes: Noah Fox goes to West Side, Nachitoches, La. J. H. Hamilton goes from Eunice to Bernice, La. J. L. Barrett accepts Harrisonburg, La. W. J. Bolin returns to First Church, Ruston, La. J. A. Williams resigns at Naples, Texas, after nine years' service.

Major-General Smedley D. Butler has charge of the marines at Quantico, near Washington City. He has forbidden the soldiers to go to the town until the civil authorities have driven out the bootleggers and other lawless people. "Business is business", and for that reason they will be driven out.

Dr. C. R. Henderson, for more than half a century a practicing physician in Yazoo County and for nearly as long a member of Black Jack (Bethel) Church, passed away last week at a ripe old age. He was a surgeon in the Confederate army, and for many years a bulwark of righteousness in his community.

A keen sense of sin comes only from a clear vision of God. The church must find its way back to God and there, in God's presence, see the world in the light which God sheds upon it. There are no dark shadows except in bright light. Led by its Lord, the church must seek a new vision of God.—Ashworth in The Baptist.

Brother Albert S. Boeman who for nearly thirty years has served so acceptably as superintendent of the Sunday School of the First Baptist Church of Meridian recently resigned this office much to the regret of the entire church. In season and out of season through all these years he has faithfully and efficiently rendered a notable service in this important office. The fact that the Sunday School of this church is one of the largest and best in the state can be attributed to his wise and helpful leadership. He is not giving up Sunday School Work as it is his purpose to serve as the teacher of a splendid class of young men in the Young Peoples' Department and will be as regularly at his post of duty as ever. His resignation as superintendent is entirely due to his desire to be relieved of the larger administrative responsibilities that are an essential part of this office. Through all the years that he has served there has never been a doubt that the whole church desired him to continue in this office.

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these reverences and infinite affections, should also say—"Yes, poor mortals, such of you as have gone so far, shall be permitted to go farther; hope, despair not." It is somewhat of a decent to plane down from the Gates of Eternity and the face of the midnight sky, powdered with stars to

THE BASEMENT KITCHEN

Here in the dim light there was much to please the eye and stir the imagination. There was a cheerful fire burning in the highly polished range, whilst on the hob a small copper kettle was singing its thin strain. There are two windows that look out into the sunless depths of the damp area but in its uncertain light one may see the old kitchen table still standing in the middle of the floor where Tennyson and Carlyle used to sit together, smoking in silence. It was here too that Professor Blackie once gave the redoubtable Thomas, a good sound shaking. It was on a Sunday evening set apart for friendly conversation. Mrs. Carlyle particularly wanted to join in the talk, but there was not the smallest chance. At last Blackie rose to his feet,—greatly roused, went across to Carlyle, gripped him by the shoulders and with a loud voice said angrily "Let your wife speak, you monster!" But for all that he wouldn't. Blessed little kitchen with its fragrant smell of spices and cooked meats and its yet more fragrant memories of the great souls who have sat together and argued till the small hours of the morning.

Passing the intermediate dining rooms and bed chambers, it is quite a climb to the top of the house. But a visit to the third floor well repays one's attention. For here one encounters

THE BOOKLINED STUDY

of which Carlyle was so fond. It is perhaps, the most interesting apartment in the whole house. It was especially constructed in 1853 and was especially designed to protect the occupant from the annoyance arising from the pianos, dogs, parrots and demon-fowls of the neighbourhood. It was in this room that Carlyle wrote his Friedrich and Cromwell; Also his Heroes and Hero worship. Dr. Lipsey, I thought, seemed to be particularly interested in the array of maps, prints and illustrations relating to the aforesaid classics, but together with myself, greatly regretted the absence of the writing desk and chair, which, though catalogued, is not to be seen.

Regaining the street and the staring light of day we were able presently to say farewell and to be lost once more in the roaring maelstrom of London's traffic.

After our separation, it occurred to me like a glad awakening, that I had been into the very heart of Old Chelsea with one whose charming reputation had preceded him and whose loving appreciation was sending a London minister back to his task with a new joy in his heart and a new light in his eyes.

SUNDAY SCHOOL ATTENDANCE
Sunday, Oct. 13

Meridian, First Church—(collection \$54.46)	760
Jackson First Church	706
Jackson, Calvary Church	948
Jackson, Davis Mem.	418
Jackson, Griffith Mem.	417
Jackson, Parkway	151

Gospel singers Mr. and Mrs. Stanley Armstrong recently concluded a meeting at Crestwood church Okla City with 40 additions. They are now in a meeting at Wilmont church the same city. Rev. J. C. Mills is pastor.

An Associated Press dispatch from Boston reports that Rev. W. L. Stidger, a Methodist pastor in that city in a Sunday Sermon suggests a Senate investigation of the D. A. R. and kindred organizations that have become tools of those who profit by armament making. "Patriotic" organizations may become a menace to the country.

"THAT IS NONE OF YOUR BUSINESS, SIR!"

William James Robinson

Some years ago a minister noted for his piety, consecration and personal work as a soul winner found himself in a home where he was not very well known. There he met a well educated young woman who prided herself on her ability and rather delighted in being shockingly skeptical. In keeping with his custom he asked her if she was a Christian.

"That is none of your business, sir!" she replied with manifest impatience and resentment.

"But it is my business," said the minister. "I have been commissioned by the Lord himself to go and make disciples. You must either yield to him or be forever lost," he continued.

The minister's sincerity, tender earnestness and failure to be disconcerted by her rude answer so completely surprised the young woman that his words were like darts in her soul. She had never been so kindly, or so severely, or so effectually rebuked before. His words seemed to her as a voice from a heavenly world.

"I beg your pardon, sir, for answering you so rudely; and thank you for your interest in me, but excuse me please," she said as she left the room. The Holy Spirit had used the minister's words and had wrought conviction in her heart that her skepticism could not throw off or treat lightly.

God has promised to honor them that honor him. We truly honor him when we sincerely regard sin as he does. He cannot look upon it with the least degree of allowance. It has separated the creatures he made in his own likeness from him. It dishonors him, grieves him and destroys the objects of his infinite love. No wonder then he hates it.

Redeemed souls honor him and please him when they love sinners profoundly and with an unwavering sincerity. He "so loved the world that he gave his only begotten Son....." He is delighted when one that has been redeemed by the blood of his Son gives himself in unselfish service to exalt his Son and make disciples for him. This service is the one sure way to find the sweetest peace, most lasting joy and drink of the fountain of unalloyed bliss.

God is no respecter of persons. He is anxious to make conquering evangelists of all sorts of men and women. The Master made of the Samaritan outcast a flaming evangelist. He transformed the chief of sinners into the chief of saints. Judson the brilliant skeptical student became one of the greatest heralds of the cross in modern times. Christian people today need a profound awakening to the exceeding sinfulness of sin; and the unspeakable guilt of sinners; and the indelible agonies of the souls in outer darkness; and that Jesus Christ is the only Saviour from sin. When a redeemed soul is made conscious of these eternal verities a new evangelist is in the field.

Reader, give yourself to God for personal service and ask him to use you to his glory.

Rev. Walter Stone, evangelist, will begin a two-week's revival under a tent at the Creosote Plant, seven miles east of Jackson, on the Fannin Road, Sunday, Oct. 20. Rev. Stone is open for evangelistic work in December.

The Chairman of the Board of Deacons of Hemphill Church, Ft. Worth, writes that the work moves on splendidly with their new pastor, L. G. Aultman, recently of Mississippi. Ten or more members have been recently received.

The Twelfth Series of Lectures upon the WILLIAM CLEAVER WILKINSON FOUNDATION will be given in the Northern Baptist Theological Seminary, Byrne Hall, 3040 W. Washington Blvd., Chicago, by the Reverend Curtis Lee Laws, D.D., LL.D., Editor The Watchman-Examiner, between Monday evening, October 28th, and Thursday morning, October 31st, on the general topic, "The Spiritual Life and Its Development."

THE MISSISSIPPI BAPTIST ORPHANAGE

As we shall be unable to reach all Associations, we hope each Moderator will name some person to represent us in organizing the work for our Thanksgiving Offering. If we all work together it will be easy to accomplish the desired end. So please help us to complete the organization for the work.

So many seem not to understand fully the sources of income that I am going to call your attention to same. Four and half per cent of our regular Budget comes to the Mississippi Baptist Children's Home (ORPHANAGE); donations and gifts on Thanksgiving and Mother's Day; some Sunday Schools make regular monthly offering; many W. M. U.'s and other church organizations contribute clothing, sewing, and money; and some individual contributions come in.

In explanation, I want to suggest that all of the above are in perfect accord with our Cooperative Program. When our State Convention found that our pro-rata of the money given through the Cooperative Program, special gifts and Thanksgiving were insufficient to support, maintain, repair and improve buildings, as well as to provide for any reasonable improvement, it provided for a special collection in our Sunday Schools and churches on Mother's Day.

Many of our people are responding to our needs more regularly, and we have Sunday Schools who remember us each month. We have two small country Sunday Schools, Black Jack, near Vaughn Miss., and County Line who send us a check as regularly as they buy their literature. This is an especially fine way to train children in giving as well as to help the children in the Home here. Our Baptist people in county Associations are showing every courtesy to us in our work; and we are expecting excellent results for Thanksgiving.

Quite a number of boxes have come in to assist in preparation for school and change of seasons.

The spirit of our children for school work is improving and we hope to give our readers some of our test grades pretty soon. We believe the present cooperation of our splendid public school faculty and county organization will properly prepare for entrance into the city high school system. Then with the excellent instructions in both the junior and senior high school our children will be offered an opportunity to prepare for a useful life.

Our children are especially interested in music and the instructor reports progress. Though it will require sacrifice to make this part of our work succeed, we feel sure the results will be worth while.

With 230 intelligent boys and girls to be provided for, you will readily see that we have something to do. To properly provide for their needs is a real task, but if the right kind of effort is put forth, results will certainly come. "Whatsoever a man soweth that shall he also reap." This is as true in the management of this Home as elsewhere. If we expect real men and women to go out from the institution a proper opportunity must be afforded the boys and girls. To offer this opportunity the means shall have to be provided. And this is our duty. Working together we shall easily accomplish our purpose. There will be no quints in the land if everybody will cooperate. May we count on you? If so invite your neighbor to join us to help carry on the work.

Fraternally yours,

—W. E. Thompson.

Dr. O. O. Green preaches in a meeting in his own church at Ripley, Tenn., Oct. 13-20. Music in charge of Walter Jenkins, assisted by George Kester and Herbert Rohloff.

The special offering for state missions from the Sunday Schools and the W. M. U. week of prayer have amounted to over \$11,000.00, and reports from the W. M. U.'s are not all in.

(Continued from page 2)

of bat and chameleon I find only an old Negro Baptist deacon, there will still be a New Testament Church, and he'll be deacon and I'll be pastor, and we'll evangelize the South and North and let the people know that God has but one way of salvation, "Believe on the Lord Jesus Christ and Thou shalt be saved." Acts 16:31; that our Saviour told the truth when He said, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation." John 5:24. And we will let them know that our Saviour Jesus Christ "gave Himself for us that He might redeem us from all iniquity." Titus 2:13, 14. The sins of not being baptized, of not joining the right church, and all other sins, from birth to death, past, present and future sins, and that real Christians are baptized, and live good lives from love to Christ and not from fear of Hell, nor to get to Heaven; because they are saved, and not in order to be saved; and that everyone who depends on his baptism, or church membership, or good life to save him, help save him, or help keep him saved, does not really believe that Jesus is the Christ; otherwise he would know that he is redeemed from the sins of not doing those things; and that everyone so believing has not really believed on Christ at all; for there is no such a Christ, one who redeems from only past sins. The only Christ there is is "our Saviour Jesus Christ who gave Himself for us that He might redeem us from all iniquity." Titus 2:13-14.

And God's command is positive: "If there come any unto you, and bring not this doctrine (the doctrine of the Christ—See Verse 9) receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 10, 11.

Shall Baptists, North or South, trample this command of God under their feet?

WHO ATTENDS THE BAPTIST STATE CONVENTION?

J. N. McMillin.

An analysis of the attendance of messengers at Meridian last year—the 1928 Convention—reveals some interesting facts. Here are a few of these things set down without comment.

There was a total attendance of messengers, of 280.

Of these 280 messengers, 167 of them were preachers.

Of these 167 preachers, 8 were holding denominational positions, other than pastorates.

Subtract 167 preachers from the total, and we have 113 left.

Of these 113 messengers other than preachers, 47 were women.

Deduct the 47 from the 113, and we have 66 laymen.

Of these 66 laymen, 9 were holding denominational positions.

This leaves the list of laymen, not counting those holding positions, at 57.

May the question not be fairly raised whether the convention is a sufficiently representative body?

Then it is possibly true that much of the important business of the convention is transacted with only a small number of messengers present. This greatly discounts the representative character of the body.

May it not be that one of our greatest needs is that the leading business men of the churches attend the convention in large numbers?

It would be a great thing, if we could have at the approaching convention at Canton 500 of the choicest business men of the denomination.

There were two large crowds out to the services at Brandon, Sunday. Four were added to the church, three of them coming upon a profession of faith.

C. J. Olander.

A UNIQUE BIBLE

By John H. Eager

Strictly speaking that means that there is, and never has been in all the world any other Bible just like this one. I saw this Bible on Saturday, August 10, in the office of the Bible Society of Maine, in Portland. It is the longest Bible, measuring twenty-nine by twenty-three by four and one-half inches. It is the heaviest Bible, weighing eighty-eight and a half pounds.

It is all written by hand; not one word typed or printed.

No one was allowed to write more than one page, each page having fifty-five lines. Hence 1,607 persons had a share in this part of the work. Even the beautiful title page, a real work of art, was done by hand.

Mrs. H. W. Shaylor, for many years a prominent officer of the Maine Bible Society did the title page.

The seventeen full-page illustrations were all done by hand and these include "Little Samuel before Old Eli" and "David with his Harp before King Saul."

The copying was mainly done by students from colleges, normal schools, old established academies, seminaries and institutes. Young people everywhere were much interested in this unique undertaking, and readily and cheerfully volunteered to take part, each one signing his or her name and address at the bottom of the page. All classes and ages were represented.

One page was written by a woman in her ninety-second year, and one by a little girl not quite seven years of age.

One page was written by a millionaire, and one by an insolvent debtor.

One page was written by a college president, and one by a man who was barely able to copy the words.

The Governor of Maine wrote one page, and a life prisoner wrote another.

All religious denominations—Protestant and Catholic—were represented, and a Jewish rabbi and a Greek priest did their pages with equal grace.

This was originally planned to be a Maine Book, the copying confined to Maine people, and some from nearly every town and plantation in the State took part.

But so general and so great was the interest manifested before the work was finished that many foreigners, at least temporarily abiding in the State, volunteered to take part. Chinese and Japanese students, as well as others from India and from nearly every European and Latin country, each one signed his name and address.

The book of Ruth was copied entirely by girls who bear that name.

This unusual scheme was conceived and executed by E. T. Garland, the present superintendent of the Bible Society of Maine. The first page was copied in May 1923, and the last page in July, 1924.

Mr. Garland has nearly completed a second edition of this remarkable book to which he is adding several special features. No one person will be allowed to copy more than one verse and very many prominent men and women are adding to the interest of the second edition, including ex-President Coolidge, President Hoover, many Governors, many presidents of universities and colleges. Every verse in the book of Ruth is written by one of that name, the first verse by Ruth Garland, the daughter of the superintendent, and the last verse by Babe Ruth. In the second edition of this Bible 31,102 will each write a verse.

I found this hand written Bible in the office of the Bible Society of Maine, and was invited to write my verse, which I did, signing my name, and my New York address.

If the reader visits Portland he should not fail to call at the office of the Maine Bible Society on Congress street and ask for E. T. Garland, the

superintendent, who will see to it that you copy your verse, and write your name and address. On leaving the office carry with you the fact that this Bible Society, for 128 years, has been a vigorous force in the religious enlightenment and in the general uplift of the people of Maine.

—Watchman Examiner.

AN APPEAL SECONDING THE APPEAL

The trustees of the Baptist Bible Institute, through their Executive Committee in session at New Orleans early in October, wish to express their gratification at the response already made to the "Emergency Appeal" as authorized by the Southern Baptist Convention.

Thus far the total contributed is \$29,994.89. Of this amount Louisiana gave \$13,878.88 and Mississippi gave \$12,111.58 in their "Bible Institute Day." Alabama is to have such a day November 24, and North Carolina chooses December 23. Others of the states have expressed their preference for January 19, and still others are considering dates favorable to their situation.

We are sending out this added appeal to the Baptists of the South, expressing the hope that every state organization will have a creditable share in the "Emergency Appeal" which the Southern Baptist Convention has approved, and that every member of our churches shall know of the situation and have an opportunity to respond.

The enrollment at the Bible Institute this year is unusually encouraging, and the school evidently has before it one of the best years in its history. We make this added appeal to our Baptist people in the hope that at our Convention in New Orleans next May we may all rejoice because this great missionary training school has been relieved of its immediate crisis, and has been given opportunity to more fully do the glorious work to which it has been called of God.

W. H. Managan

P. I. Lipsey

L. T. Hastings

R. F. Lawton

O. L. Benway

S. G. Posey

I. J. Van Ness.

CAN A BIBLE CLASS KILL A CHURCH?

Recently a pastor brought to us a problem. In his church there is a monster Bible class that meets at ten o'clock every Sunday morning. Notable men from all over the country—statesmen, bankers, editors, novelists and scientists—address the assembled men. The class is over by 11 o'clock when the church service begins, but large groups of men stand around discussing the subject of the address, and other large groups, feeling that they have been to a religious service, take automobiles and go off on country jaunts. Comparatively few come decorously into the church service.

The pastor who approached us is an able man. He is neither vain nor conceited. He does not estimate his ministry by the multitude of worshipers who are present on Sundays. But he does feel humiliated when four out of five attendants at the Bible class deliberately turn away from his ministry. His personal humiliation is not the worst of it. His church officers have begun to feel that if he were a more brilliant preacher these Bible class men would crowd the church to the doors. By comparison with the hall in which the Bible class is held the church auditorium does look somewhat deserted.

Of course, no ordinary pastor's sermons, delivered twice a Sunday during the year, can compare in brilliancy to that address of Senator— which he had delivered 120 times in as many different cities to large and appreciative audiences. It is highly probable that Senator— put all that he knew into that one address, because he was not coming back in the evening and twice again next Sunday. And so it was with the addresses of Dr.— and Professor— and

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the addresses of the scientist, the novelist and the editor. To judge a minister who addresses his congregation a hundred times a year, by such a standard is the sheerest absurdity.

Then again, what were those addresses before the large Bible class about? It is easy to imagine such subjects as the following: "What Can Be Done about the Present Prohibition Situation?" "Christianity and Our Attitude toward War", "The Controversy between Fundamentalism and Liberalism", "How Far Should Our Newspapers Give the Details of Crime?" "Sex Relations and the Ordinary Modern Novel." These subjects are all worthy of discussion, and, handled by specialists, they may prove very interesting, but on such subjects a church could not thrive week after week. In many so-called "Bible classes" such subjects are discussed more or less constantly, for they are up-to-date. But ministers are committed to the task of telling over and over again the "Old, Old Story."

But the big class that clings closely to the Bible and has a special teacher of ability and consecration often has difficulty in relating itself properly to the church. Too often it develops away from the church and in a sense becomes a substitute for the church. Indeed, sometimes it becomes a competitor to the church. It has its own program of worship and its own program of music. It has its own sermon in the address of the teacher, often a peculiarly gifted man. It makes its own offerings to causes of its own selection. We are trying to say that when a large Bible class is all that it ought to be, it may still grow away from the life of a church.

We may well thank God for the devotion of the officials and teachers of large classes and for the large groups of men that they are able to interest. There may be cases in which these classes should be entirely and quite properly separated from the churches, but ordinarily they ought to head up the church. Officers and teachers should make unceasing efforts to make their classes subsidiary to the church. They should do all in their power to keep men from thinking that the class is a substitute for the church, by emphasizing the fact that the class is simply one method which the church has adopted for work among men. There should always be given cordial invitation to the members of the class to remain to public worship.

The pastor should be prominent in these men's classes. He need not be the teacher of the class. Generally he should not be the teacher, for few men are able to deliver a thirty-minute address at ten o'clock and lead a public service of worship at eleven o'clock with a sermon to follow. It should be understood that the pastor is ex-officio closely related to the class. He ought to be given a prominent part when he visits the class. He ought to be called on to pray or to give a word of greeting. Occasionally he ought to be called on to teach the lesson. There are some classes so distinct from the churches to which they are attached that the pastors of the churches are not known, or are scarcely known to the classes. A pastor and the teacher of the men's class ought to be the warmest of friends and the closest fellow-workers.

Ephesians 4:15-16 shows how a church should be related to Christ and all the organizations of the church should be related to it. Moffat's translation is as follows: "For he, Christ, is the Head, and under him, as the entire body is welded together and compacted by every point with which it is supplied, the due activity of every part enables the body to grow and build itself up in love." The British Weekly well says: "We have many organizations, and they are increasing, but somehow they do not feed the church as they should. To say that a minister has a small church and a large brotherhood is to announce a discouraging fact. The church rightly conceived and rightly organized is in itself the true brotherhood; and if the brotherhoods do their work as it should be done, they will be constantly reinforcing the church."

It is my deliberate judgment and solemn conviction that the one greatest weakness of present day organized Christianity is its failure to rightly represent Christ. Too often the representation is a misrepresentation, and that the greatest present, pressing need of our churches is the raising of the base line of spiritual life and moral conduct."

His Address is 214 E. 31st St., Kansas City, Mo.

I am beginning my third year at Drew. Two years ago the first of October we came and began our ministry as pastor. The two years have flown as a dream in the night. They have been pleasant and happy, though full of hard work which always makes one happy.

The church received into its fellowship the first year 107; 30 coming by baptism. The second year we received 128; 58 coming for baptism. About \$19,000.00 have been raised and large crowds greet us in Sunday School and Church service. One joined last Sunday, the first Sunday and the beginning of the 3rd year which gives us a start for the third year.

We have set the third Sunday in this month to pay off the debt on our church, which is some five thousand dollars and then we will dedicate it.

W. R. Cooper.

The 9th annual session of the Choctaw County Baptist Association was held with the Fentress church Oct. 3 and 4. All the churches were represented and the spirit of fellowship was fine. H. L. Rhodes and G. D. Weatherall were re-elected Moderator and Clerk. Annual sermon was preached by Rev. J. H. D. Watson. Brother Watson received many compliments on the splendid presentation of the sermon. Mr. J. E. Byrd was present and delivered one of his great speeches on the Co-operative program. All the delegates promised that they would see that matter was properly presented to their churches. We had a number of visitors, among them being Rev. J. R. Tackett pastor of the Presbyterian church who conducted one of our devotional services. All the local pastors were present and took part in the discussions. The local attendance was the best that we have ever had. E. M. Commander was appointed chairman of the County-wide organization for the Orphanage collection at Thanksgiving. Rev. E. P. Keen goes to the Southern Baptist Convention. Rev. D. L. Hill preaches the next annual sermon. The next Association will be held with the Ackerman church.

H. L. R.

Dr. R. K. Maiden recently retired from the Editorial Staff of the Word and Way after 33 years of uninterrupted service. But he is a long way from being on the shelf. He proposes, the Lord willing, to give himself to work among the churches in deepening or developing the spiritual life of the members. We do not know a better man for this kind of work, and earnestly hope our churches may get the benefit of his ministry. His reasons for going into this work are given in a recent message from him. He says:

"My conviction is that our Christian religion, as to its vital content and its supernatural origin and relation, and as represented in and by the churches, is being played down to spiritual impotence; that the churches are becoming so secularized as to become spiritually impoverished; that there is in the churches too much of the world to make it possible for them to be the reforming, regenerating, transforming agencies they were intended to be; that the churches must purge themselves of the world spirit and practice before they can go far or do much in the work of saving the world; that moral standards are too low, the channels of spiritual life are too shallow; that scores, hundreds and even thousands of churches seem to have lost connection with the sources of divine power.

How few churches are in a spiritual condition for an appeal to the unsaved! How few are aflame with missionary zeal!

WHEN MOTHER KNELT TO PRAY

"Our Father who art in heaven,"
I used to hear her say,
Though I was only seven,
When Mother went away.

I was too young to measure
The weight of every word;
But still I fondly treasure
Those tender prayers I heard.

From little Now I Lay Me
To those of higher vein,
Though Time has come to gray me,
I love their sweet refrain.

When I saw Mother kneeling,
I felt that God was near.
She also shared the feeling,
She knew that He would hear.

And when I heard her saying,
"God bless my little boy,"
I always paused in playing,
My heart leaped up with joy.

I felt her hand caressing,
And then, like her, I knew
That God had brought the blessing
That Mother told Him to.

My childish faith has faded,
I see with dimmer eyes,
My Mother's face is shaded
By walls of Paradise.

Lord, give me faith like Mother's,
And teach me how to pray,
And how to live for others,
Like her, from day to day.

—David E. Guyton,
Blue Mountain.

Pastor R. O. Bankston found a warm welcome, a pantry well supplied, and a field white unto harvest at Pheba, Miss. He desires your prayers for the work on that field.

The churches in Jackson join in a city wide B. Y. P. U. training school for the week beginning Oct. 28. It is under the auspices of Brother A. J. Wilds, Miss Durscherl and Mr. Talbert.

Cooperation is the keynote to success. If you do not know how to cooperate, may we tell you? Send in your own renewal, and with it the subscription of someone who does not now take the Record. Every Baptist home needs the Record to keep posted as to what their denomination is doing.

There were present in Sunday School on last Sunday:

Clinton, 409

Utica, 96

Jackson, First Church, 700; collection, \$32.00

Jackson, Calvary, 865; collection, \$43.10

Jackson, Griffith Mem., 411; collection, \$32.63

Jackson, Davis Mem., 355

Jackson, Parkway, 151

Meridian, First Church, 769; collection, \$56.67

How was it at yours?

Have you sent in your name to Pastor J. J. Mayfield at Canton for entertainment during the Convention, Nov. 12-14?

Pastor Owen Williams of Utica is helping in a revival meeting in Missouri. This gave the editor opportunity to preach for him to the saints (some of them) at Utica Sunday. According to testimony volunteered, both preacher and hearers enjoyed it, and we hope some good accomplished. We heard the men's class in Sunday School taught by Prof. Blass, and then were hospitably taken care of by him and his good wife.

W. M. U.

A BIBLE READING STUDY

Many calls come to this office for a new book on Bible Study. Our sisters ask that it be not an expensive book; and that it give in a concise form the information that will make them intelligent students of God's Word.

Our friend, Rev. G. W. Riley has just gotten out a little book that seems to answer these requirements very definitely. The price of the book is only thirty five cents. Each member of our classes can afford to have her own copy. Then the topics discussed together with the Scripture selections dealing with these topics, make the book a most suitable Bible Study for our class work.

The Baptist Book Store, Jackson, will fill your orders. We trust that many societies will send for copies.

Please send in your offering for State Missions at once. Sometimes the Secretary gets so busy that she waits awhile; and during this waiting time your Secretary here wonders what is the matter with certain societies. Again the fund is needed.

ATTENTION DISTRICT FOUR

Dear Mission Study Leaders in each Association: I am still looking for your reports; and am reminding you this quarter, though pretty late in the day, to please check up on the work done in your association on Mission Study and report to me at once.

It will not take a great deal of your time, but the few minutes will mean much to the District as a whole.

Thanking those most heartily for reports already sent in, Most cordially,

Your Mission Study Leader,
Mrs. S. D. Butler,
Sturgis, Miss.

How One Sunbeam Band Presented the State Mission Program.

1. Rally Cry
2. Song "Pray for Our State"
3. Prayer for our State by Leader
4. Devotional:

Psalm 148:12, 13 in concert. Pictures placed on map. Sentence prayers by each in praise of the object the picture represented. For church we used a picture of our own church pinned on the dot for "Yazoo City." Closed prayer by concert of Psalm 148:12, 13.

5. Song "Praise Him."
6. Trip over State.

The first five numbers were given with Sunbeams seated in front rows of chairs with audience.

The train was arranged on the rostrum of the auditorium using the square oak chairs of Jr. Department, two on either side on an aisle, the long way of the platform.

The portable blackboard on which the blackboard hung hid the left half and on the right a large screen on which was printed:

KNOW MISSISSIPPI BETTER TRAIN
SUNBEAM SPECIAL

DEPARTS—3:45 P. M.

To all parts of our State

The leader then mentioned this train and that at Jackson we would visit Orphanage, Book Store, Offices, Negro College, Hospitals, etc. At Meridian, Good Will Center, Indians of Union, Creoles on Coast and our Colleges. The offering we bring helps all these. The screens were then pulled back—A Sunbeam dressed as a conductor stepped out calling "All Aboard." Those who had parts to recite took seats near the front. After we were off a newsboy came through with an armfull of "Baptist Records." "Baptist Rec-

ord Full of religious news of Mississippi and much good reading!" Those already posted proceeded to buy a paper and read it.

After being thus informed they stood up and told facts as given in the State Mission folder for Sunday Schools.

The little Indian girl got on asking Sunbeams "Help get Indian heap good teacher, heap good preacher!"

News Boy came again "Bibles, B. Y. P. U. S. S. and Sunbeam Books." (Some buy books).

After the recitation "How to Do It" the conductor at rear of coach called "Ticket please!" as he collected the offering envelopes the children sang, "Jesus Wants Me for a Tither."

Closing Prayer.

SUGGESTED LEAFLETS—Supplement to Program

November—Our Unchanged Task in a Changing World

	Cents
Bankupbaxi's Plea	3
China's Changing Ideals	4
Christianity's Opportunity in Europe	3
Motoring into Palestine	5
On the Trail with a Missionary	4
South America Dry—When, How, Why?	3
The Chinese Country Day School Speaks	4
The Light of Mexico's New Day	3
The Call of the World Today to America's Christianity	25

(A pageant in four parts, large groups of children and young people needed, four principal characters adults.)

HONOR ROLL

State Mission Week of Prayer Sunbeams

West End Church, West Point	Itta Bena
Richton	Durant
Calvary Baptist Church, Jackson	First Church, McComb
Highland Baptist Church, Meridian	West
First Baptist Church, Gulfport	Tylertown
Amory	Georgetown
Chalybeate	New Albany
Algoma	Utica
First Baptist Church, Laurel	Clinton
Pleasant Hill (Copiah County)	Benton
Clarke Venable Memorial (Decatur)	Magee
Kewanee	Liberty
Hebron Church (Amite County)	Meadville
South Side Baptist Church, McComb	Rosedale
Sunflower	Duncan
New Hebron	Philadelphia
Harperville	Anguilla
Tralake	Natchez
Long Beach	Canton
Yazoo City	Lucedale
Marks	Pheba
Mt. Carmel (Noxapater)	Lula
Longtown	Saltillo
Baldwyn	Holmesville
First Church, Pascagoula	Second Ave. Church, Laurel
Oxford	Hollandale
Brooksville	Charleston

Girls' Auxiliary

Clara Harris, Jr., First Church, McComb	Monticello
Oakland (Decatur)	Crystal Springs
Chalybeate	Aberdeen
New Hebron	Gulfport
Clark Venable Memorial, Jr., (Decatur)	Quentin
Mt. Carmel (Noxapater)	Durant
Yazoo City	First Church, Itta Bena
Tishomingo & Highland	Natchez
Corinth	

Houston	Grenada
Canton Intermediate	Lucedale Intermediate
Canton Jr.	Lucedale Jr.
Griffith Memorial Intermediate, Jackson	
West Point Intermediates	
Longtown	Tchula
Okolona	Richton
Second Ave. Church, Laurel	
Itta Bena	Brandon
First Church, Laurel	

Royal Ambassadors

Mayfield Chapter Jr. First Church, McComb	
Gulfport	
West Point Intermediate	
Houston	Okolona
Summit	Corinth
West Point Junior	Florence
Tupelo	Tchula
Second Ave. Church, Laurel	
Itta Bena	Monticello

Y. W. A.'s

West Point	Okolona
Tunica	Monticello
Calvary, Jackson	Hillman College

The minimum gift of each Sunbeam Band was \$2.50 but some of them gave as much as \$35.00. The minimum of the R. A.'s and G. A.'s was \$5.00, but they went over that amount in many instances.

If any name has been overlooked we will be so glad for you to call our attention to it.

E. E. King resigns as superintendent of Baylor Hospital, Dallas, Texas.

Following is the report of attendance and collection at Sunday School at the First Baptist Church, Gulfport, Sunday, Oct. 13th: Attendance—475 pupils, 50 teachers, 525. Collection, \$16.23.

The churches of Knoxville, Tenn., recently gave a day to the Baptist Bible Institute in New Orleans and a great offering was made to meet the present emergency, according to the plans of the Southern Baptist Convention. The First Church gave \$1,500.00; of which \$1,000.00 was given by Mr. J. H. Anderson. Dr. J. F. Henderson showed a fine spirit in helping to present the matter, and Pastor F. F. Brown put himself into it. Other churches in the city are helping liberally, and the offering will probably be over \$5,000.00.

We heard a prominent Baptist the other day say we needed a revival of honesty among deacons. Shocked by his statement we waited for an explanation, and learned that in his great church the deacons had taken money from the mission budget and used it to meet local expenses. Very properly he said he proposed hereafter to send his money direct to the mission office.

Sunday was the closing day of the meeting at Clinton, and witnessed a great manifestation of spiritual power. About 100 young people came forward in response to the invitation to dedicate themselves to God for any service he may indicate as his will. It was the culmination of the previous week's work. Dr. H. W. Tribble preached on the text, "The Love of Christ constraineth us", showing this to be the impelling motive to service in the kingdom of God. Among those who came in answer to the invitation were some who doubtless will enter the ministry and probably some who will be missionaries. Among the large number we saw half a dozen at least who are preachers' sons. On Sunday night ten were baptized, five girls and young women and five boys and young men. One other was received for baptism. The total number received into the church was one hundred and fifteen. They were all given the hand of fellowship at the close of the Sunday evening's service. Also the ordinance of the Lord's Supper was administered Sunday evening, a house full of people remaining to the end. Dr. Lovelace, the pastor, feels that the meeting has been most gratifying and that the work of the church has been greatly helped.

The Baptist Record

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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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advance

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

—Past Days—

Two dear saints wrote from En-
terprise, husband and wife 69 and
70 years old, joining the Prayer Un-
ion and sigh for a religious situa-
tion like they knew in days long
gone. I take the liberty of quoting
a part of their letter:

"Let us join your F. and U. If
ever there was a time that God's
people should unite in prayer it
seems to us it is NOW! Oh; for a
great and general revival of Old
Time Piety as we saw it 40, 50,
60 years ago among God's people—
(1) among many of the preachers,
and (2) among such a large per-
cent of the laymen. If we can get
it (as we can and should) then all
other "kinks" and "knots" would
straighten themselves out—our wo-
men would quit going so near nude
and our men would be more eager
to attend prayer-meeting and
preaching services; there would be
fewer empty benches at these serv-
ices, and church discipline (now so
near dead) would revive. God speed
the day! Bow your head NOW while
we pray."

We know that there hundreds of
hungry souls who feel just as these
two dear children of God feel, a long-
ing for that deep spiritual worship
that dear children of God feel, a
longing for that deep spiritual wor-
ship that once made them feel near
to God when they attend His house.
Religion is not as deep and spiritual
as it was in the days past, I can
remember that much about it. Much
of the church going and much of the
worship today along with much of
the other kinds of service rendered
are mere matters of the carrying out
a program, doing them because it is
required and expected of us, without,
seemingly, much thought as to the
spiritual side of it at all. We sit
listlessly through the "boring" per-
formances and give a sigh of relief
when it is all over. As a general
rule, when the meeting is over, we
rush off without even speaking to
our neighbors, not one word to en-

courage the leader, talk about every
topic except the Lord's service, go
home and forget it all and dread for
the next service; and, if possible,
find some excuse for not attending.
This is the way it looks at least in
much of the worship rendered today.

There is a hope, but only one, and
that is in united prayer to almighty
God that He will put a spirit of rev-
erence and spirituality into our souls
that will make us love God more,
love his house and His worship and
love our neighbors. In unity there is
power.

I do not understand all there is in
connection with our Baptist Moun-
tain School work, but it seems to
me that it is a mistake to cut loose
from the work entirely and let it be
lost. We have spent thousands and
thousands of dollars building up that
system of schools; to drop it now
will be to lose all that we have put
into the work. Of course those
taught and the souls saved, these
will be a permanent asset, but what
of the future? Is the work on such
stable footing that the natives can
and will take it up and carry it on
to completion? Will the Baptist
churches and Baptist membership
continue and shall we still make of
this backward people, the purest
Anglo-Saxon blood in the world, the
great Baptist empire that we used
to speak of so nobly and proudly?
There is such a thing as being
"Penny wise and pound foolish",
and Baptists may not be entirely
free from that kind of conduct. If
Baptists give these people up I feel
that others are waiting to grasp the
opportunity and build on what they
have founded; and, if our giving
them us will cause these people to
revert to their former condition, I
pray that they may do so. It is bet-
ter, perhaps, to have a people taught
the Christian religion, though it be
in some measure incorrect, than to
let them alone to be wasted in sin
and ignorance. This is not written
in a spirit of criticism but merely a
suggestion, giving my way of look-
ing at the situation from my knowl-
edge, or lack of knowledge of the
Mountain School. Lack of money,
which is a great handicap, is given
as the reason for the abandonment
of these schools. I am sure the
Board knows the situation better
than I, but I am wondering so I have
written.

NOTES AND COMMENTS

One of the best friends this poor
man ever had died Oct. 8, Bro. James
A. Thomas, of Neshoba County. He
was more than 85 years old and had
been a faithful Baptist for more than
half a century. Will write more
fully of him next week.

Made a flying trip to Neshoba
County last week. I saw but few
of the church workers in the county.
Some things that I observed while
there will be mentioned later.

Next Monday at 10:00 A. M. the
pastors' Conference will meet at
Grenada. A full attendance is de-
sired. Come out, brethren, and let
us study the word of God together.
We are studying the book of John.

Rev. A. W. Tlabert, of Jackson, an
assistant in the state B. Y. P. U. De-
partment, was in the B. Y. P. U.
Conference of the Yalobusha County
Associational Convention the first
Sunday. Plans for the betterment
of the work were discussed. He
preached at Coffeeville Baptist
Church at night. He was recently
licensed to preach.

"And again I say unto you, That
if two of you shall agree on earth as
touching anything that ye shall ask
it shall be done for them of my Father
which is in heaven." If we be-
lieve in prayer.

BLACK JACK

The Baptist W. M. U. gave a love-
ly program at Blackjack Church on
Wednesday, Oct. 2nd, observing the
week of prayer. Mrs. F. C. Haden,
leader. Mrs. Joe Wilson gave the
devotional. She read 11th chapter
of Hebrews and gave a nice talk on
faith. Mrs. Franklin Heane talked
on Hospitals. Mrs. W. L. Wilson,
Orphanages. Mrs. J. P. Smith, Un-
saved Church Members. Mrs. B. C.
Rush, Prayer, Had beautiful songs
and sweet prayers by all present.

We took up nice collection for
Home Missions. This W. M. U. is
doing fine work. They have now at
the B. B. I. in New Orleans, Miss
Mary Pepper, preparing her for mis-
sion work to go anywhere the Lord
may need her most. We ask the
prayers of all Christian people to
strengthen us in our great work.
Praising God for the many blessings
we have received. We are trying to
follow the Master more closely and
to live more completely for him and
him alone.

—Blackjack W. M. U.

ROUNDAABOUT WEST POINT

The new Clay County Association
is meeting with the Siloam Church
Tuesday and Wednesday of the com-
ing week.

Siloam Church has enjoyed a re-
markable growth and development
in every way.

Rev. R. O. Bangston has moved
on the field and we expect great
things from his coming as pastor
at Pheba, Montpelier, Hebron and
Cedar Bluff.

The new West End Church will be
admitted to the association. This
gives the new association eleven
churches.

The West Point Church closes the
year with 150 additions—67 by ex-
perience and baptism.

By the generosity of this church
the pastor held meetings at Siloam,
Montpelier, Brooksville and Macon
during the year. In all the work
there were some 250 additions to
the churches. We thank God and
take courage.

There have been fifteen deaths in
the local membership during the past
year. This is by far the heaviest
loss on record. The church and pas-
tor gave a prayer meeting hour as
a memorial to these who have died.

The special offering to state mis-
sions is above \$200.00.

The year shows above fifty per

cent of budget offerings sent to be-
nevolent objects.

Greeting to the Brotherhood,
—E. F. Wright.

TIRED EYES Dickey's Old Reliable
Eye Water used 60
years for tired, weak and sore eyes. Soothes,
cleanses, cools. Painless. Drug stores or by
mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

WASHINGTON, D. C.

DON'T FORGET Mrs. Kern's de-
lightful home at 1912 "G" Street,
N. W., when you go to the Nation's
Capital. Only three blocks from
White House. Modern, restful.



Makes Your Stomach Like New

One dose GORDON'S
banishes indigestion,
sour, gassy stomach,
bloating—all discom-
forts that follow
eating. Soothes and
heals irritated lining
—makes stomach like
new. Costs less than
3 cents a dose. If
your druggist does

not have it send \$1.50 to G. M. Gor-
don Drug Co., Dallas, Texas.

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Hundreds of copies sold the first
week off the press.

To a remarkable degree Professor
Reynolds has made a technical subject
intensely interesting to the lay reader.
He gives us a complete survey of the
place and power of music in Christian
life and service and makes an appeal
for proper leadership in the choice and
direction of music for all departments
of church service. It's a valuable vol-
ume for pastors, educational directors,
song leaders, music committees, choirs,
instrument players and all who would
help in raising the standard of music
in Southern Baptist Churches.

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G. S. DOBBINS

\$1.50

An accurate, sane, compact volume—
a veritable library on Baptist principles
and their practical application. The
New Testament model of a church
chronologically and orthodoxically set
forth. Prominent types of church
polity frankly compared and necessary
conclusions presented. Baptist schools
and churches, pastors, teachers and
denominational leaders will want this
new book.

BAPTIST BOOK STORE

502 East Capitol St.,
JACKSON, MISS.

The Sunday School Department

SUNDAY SCHOOL LESSON

Oct. 20, 1929

Useful Work a Christian Duty,
Gen. 2:15; Ex. 20:9; Neh. 6:3; John
5:17, 9:4; Acts 20:33-35; 2 Thess.
3:6-12; Eph. 4:28.

(From Points for Emphasis
by H. C. Moore)

Golden Text—If any will not work,
neither let him eat. 2 Thess. 3:10.

1. Jehovah the Creator provided a place to work. He created man and gave him power to do something. He created the Garden of Eden but left something to be done. He therefore took man and put him in Eden to occupy the primal and permanent post of service. He must cultivate the Garden and make it bring forth its best. He must keep it safe from intrusion. God designs that man should work.

2. Moses the Law-Giver specified the time for work. The third commandment requires work even more than rest. We must therefore work or be disobedient to the Decalogue. We must work six days every week. We must work only six days in every week. Moreover, within that time we must do all our work. How far we have strayed from the divine standard and we ourselves are the sufferers thereby!

3. Nehemiah the Reformer found protection in work. By permission and patronage of the king of Persia he was rebuilding the broken walls of Jerusalem. He encountered discouragements among his own people and bitter opposition from others. On one occasion his foes desired a conference with him on the plain of Ono near the city. He knew their purpose. Therefore he declined to stop his work which was great and urgent in order to waste time in argument with them. He must finish the work he came to do. Therein he would find protection not alone in the future but also in the present. Thus by staying on the job he outwitted his enemies.

4. God the Father set the example of work. At Jerusalem Jesus had just cured on the Sabbath day a man who had been ill for thirty-eight years. Thereupon the Jews violently persecuted him. But he answered with a flashlight on the divine activity required to make the world and keep it going. He declared that God the Father in heaven was an incessant and tireless worker from the beginning and that God the Son on earth was also a worker with an infinite task on hand. The critics may rage, but God's work must be done. To be Christlike in achievement we must be Christlike in activity.

5. Christ the Son showed the urgency of work. Jesus and his disciples at Jerusalem were confronted with a beggar blind from birth. A miracle was performed giving him sight in order to show the works of God in their might and mercy. To do these works the Son was express-

ly sent into the world. By his grace we are linked with him in his work. What we do must be done without delay. The night of physical death and lost opportunity and vain regrets come on apace. Today is the day of service as well as of salvation.

6. Paul the Apostle displayed unselfishness in work. He was reviewing his ministry at Ephesus. As to money he could declare that he had not been guilty of covetousness. As to self he was able to fulfill his ministry even unsupported, for with his own hands had supplied his own necessities and even helped his associates. As to others, he recalled his efforts to glorify labor by consecrating it to the support of the weak. As to Christ, he urged that we remember the words of Jesus not elsewhere recorded declaring the blessedness of giving which opens the treasure-house of Christian happiness and usefulness.

7. Believers at Thessalonica were summoned to fraternity in work. As a tent-maker Paul effected in himself a rare combination of manual, mental and spiritual industry at high level and with great success. His literary labors were more prolific than those of any other New Testament writer. His missionary campaigns were unequalled in their scope and impress. And yet as at Thessalonica he supported himself at the profession he learned when a lad. He knew and said that he had a right to adequate support from those to whom he ministered. But they were poor and rather than burden them he worked every day at his trade in order to meet his expenses. Besides, they needed the stimulus of his example to prevent them from becoming idlers and busybodies. Being thus independent he could with greater freedom and force urge them to the unpleasant duty of withdrawing fellowship from slackers and marplots. He had set them a good example. Let them do not only as he said but as he did. Nor let them ever grow weary in going good.

8. Believers at Ephesus were exhorted to philanthropy of work. Undoubtedly there is some work that preys upon others. Occasionally it may be intended fraud. Or it may be a legitimate business advantage. Still it gets from another something of value without adequate return. Let everyone therefore work and thus bear his own weight. Let him work with his own hands for he cannot know the sweetness of labor if he is a parasite on others or lives idly on his investments. He must do the work that is good in benevolence, in quality, in effect. His labor ought to be productive, for he is entitled to a fair wage. Even so, he should share his income with the needy around him. Indeed a controlling motive in all work should be the desire to secure means for the uplift of one's fellow men.

SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS

Eleven From Ten States

11 Adult departments from 10 states of our Convention are presented in the November number of SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS. The success of these fine departments speaks convincingly for the organization of Adult departments wherever possible in our churches. Read the stories of these departments that are making great strides in the reaching of the large constituency of the Adult department. Be sure that your school and department is furnished with this helpful periodical. **One For All**

Last week a letter was sent out from the office of the Young People's-Adult Department of the Sunday School Board to each of the classes registered with that department. Suggestions for the new year's work were contained therein. These included an installation service for all of the officers of the department and all of the class officers. A poster calculated to form the basis for an excellent discussion for a monthly business meeting of the class was enclosed. If your class has not been registered with this Department, your teacher is not on the mailing list. Write for a registration blank that your class may be sent these helpful suggestions from time to time.

The Yellow Sheet

It is time for the yellow sheet (the Fourth Quarter Report for Standard Classes) to find its way to the office at Nashville. Those classes that have been Standard for the entire year will be printed on the

Standard Honor Roll, which will appear in SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS, in an early issue. Get your report in early.

The Pike County Sunday School and B. Y. P. U. Association held its quarterly meeting at Navilla Baptist Church, Sunday afternoon. The crowd was so large that part of the people could not get into the house.

The Sunday School department held the first part of the program. G. H. Alford presided over this division. The program was given by the Sunday School of the East McComb Baptist Church, with Mrs. Gordon Burt in charge. Many interesting and instructive numbers were given by various classes and members of the school, showing splendid preparation.

The B. Y. P. U. division was presided over by Miss Ruth Roach. The program was given by the Silver Creek B. Y. P. U., under the direction of Prof. Eric Dykes. A feature of this program was the quartet by Ray, Eric, and J. N. Dykes, and Miss Mavis Burkhalter. Officers elected for the B. Y. P. U. division for the next year, were: President, Miss Ruth Roach; First Vice-President, Mrs. Mable Williams; second Vice-President, J. O. Boyd; Secretary, Hazel Kenna; Chorister, B. E. Boyd; Pianist, Mrs. Eva Ellzey Johnson.

A. W. Talbert, state associational secretary for B. Y. P. U. work, delivered an address along the lines of the standard of excellence for associational B. Y. P. U. Miss Roach presented diplomas and seals for recent county-wide study course.

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Baptist Students Union

"God Is Your Only Necessity"

E. C. Prichard, Pres., Miss. Col. Martha Story, Sec., M. W. C.
Bertha McKay, V.-Pres., M.S.C.W. Wilson P. Gil, Treas., A. & M.
J. B. Flowers, Editor

Address all communications to Box 231, Clinton, Miss.

The annual B. Y. P. U. Trainning Course at M. S. C. W. will be held during the week of October 14-18. From 4 o'clock to 5 each afternoon, three courses will be offered at the Baptist Workshop:

General Organization taught by Auber J. Wilds.

Junior and Intermediate Leaders' Manual, taught by Miss Cecilia Durscherl.

Pilgrims Progress taught by Miss Irene Ward.

From 6 o'clock to 9 each evening these courses will be offered:

Bible Heroes taught by Miss Irene Ward.

Training in Stewardship taught by Miss Durscherl.

Training in Baptist Spirit taught by Owen Cooper, and

B. Y. P. U. Administration taught by Mr. Wilds.

Beacon Flashes From State Teachers

The first general B. S. U. Social of the year, which was held in the basement of Mississippi Hall last Saturday night was a most enjoyable affair. It was in the nature of a College Pow Wow, and judging from the enthusiastic spirit emanating from each of the college groups it was evident that they were trying to live up to the name of the affair. The more than eighty young people present were high in their praises of Edna Ellis, social chairman and her committee, for carrying out the event so successfully.

Forty-one students were enrolled in the B. Y. P. U. Manual study course this week, the majority of whom have taken or will take the examination. By last Sunday night the total enrolled in all six B. Y. P. U.'s had already reached 122, and this should be increased to 140 next Sunday.

Last Sunday afternoon a Sunday school was organized at Clyde, Miss., ten miles from Hattiesburg, with four classes. A number of students have volunteered to go down each Sunday afternoon to teach, and as there are possibilities for fifty or sixty in the school we feel there is offered a great opportunity for service.

Church Relationship Day At M. C.
Sunday, October 6, was a victorious day! A victorious day for God and for the Church. All the new men with whom our Pastor, Dr. Lovelace, was able to get in touch wrote them a letter asking them to bring their Church letters and to submit them on the first Sunday in October, which is set apart not only as Church Relationship Day but also as the Sunday on which our annual revival starts.

From the very first of school Dr. Lovelace and the student workers

have been keeping Church Relationship Day before the minds of the students. Posters have advertized it, attention has been called to it in the Chapel Exercises, and of course due emphasis has been brought to bear upon it in the regular Church Services. Our hearts were made glad Sunday when the fruits of the labors were harvested. Dr. Tribble, the young, yet able head of the Department of Theology at the Southern Seminary, opened the series of services at the morning hour using the text: Let us arise and go up to Bethel. Esthel in the original means house of God. The burden of his message was that we ought, as did Jacob, reconsecrate our lives to the Lord—to build an altar in our lives. The message was earnest and forceful, and there is no doubt but what God used it mightily in bringing in seventy-four into the Church at the close of the Morning Service, one addition being upon profession of faith.

It was indeed gratifying to note that a number of old men placed their membership with the Clinton Church. These were men who had come to feel the need of being organically connected with the College Church while they are studying here, for, then, there is a more constraining impulse to give into the Service of Christ the full strength and vigor of youth.

Dr. Tribble has made a deep impression on the boys and we are looking forward to this week as being one of the greatest evangelistic campaigns ever conducted here.

B. Y. P. U. of Blue Mountain

The B. Y. P. U. of B. M. C. includes not only six unions but also a live Epworth League. On Oct. 6, the third assembly meeting of the semester, there were 234 of the 265 girls on the campus enrolled either in the B. Y. P. U. or the League. This is 70 more girls than were enrolled last year. There are 89 officers.

Sunday night, Oct. 6, these officers were installed in a public installation service, "The Banner of the Cross." Each officer knows her duties well as a result of the Officers' Training Week.

The names and presidents of the B. Y. P. U. are:
Blue Racers.....Brusette Mai McMahan
Champions.....Sara Patterson
Challengers.....Naorai Mynatt
Christian Marines.....Hannah Patterson
Green Light Go.....Beverly West
High Flyers.....Nell Anding

B. S. U. Officers Training Week

Blue Mountain set aside last week as a week of training for all the officers of the unit organizations on the campus.

The following was the week's pro-

gram:

Monday night, presidents and group captains were invited to attend an old fashioned school in the Student Room at 6:45. Miss Sibyl Brame was the teacher. First of all the pupils were divided into classes, B. P. U., Sunday School, and Y. W. A. and there received instruction regarding their duties and obligations of holding their particular offices.

After solving a rather difficult puzzle, apples and stick candy were given to each child.

Tuesday night was for the chairman of social committees and reporters. Invitations were carried by bluebirds. Bluebirds filled the room. Ideas for unique socials were exchanged and kints were given to the reporters. Birds nests of shredded cabbage and cheese balls proved a delicious salad.

Wednesday night came tripping to the Student Room Vice-presidents from everywhere dressed as Japanese women. There was one Chinaman. Duties were well discussed. The favorite beverage of Japan and wafers were served.

Thursday bold pirates entered, their den strewn with leaves, boxes, parrots, candles in bottles, and skulls. These fierce men were none other than the secretaries and treasurers. They were given more specific lessons in bookkeeping and told to urge tithing and systematic giving in their organizations. A treasure hunt followed. Popcorn balls were given to every hungry pirate.

Friday night the choristers and pianists enjoyed a helpful message from Miss Linda Berry, the voice teacher. After a rather interesting musical contest each guest received a staff. This staff was a ribbon sandwich in which was placed a treble clef sign of paper and notes of raisins.

Saturday night Bible characters represented by the Bible Reader's Leaders and Personal Service Chairmen were entertained. Ruth and Naomi, David, Joseph, Moses, Joshua, Caleb, Nebuchadnezzar, Eve and many others came. Miss Hannah Patterson gave an inspiring talk on the opportunities of these officers. Manna, slips of paper on which were written Bible verses, was given to all. Joshua and Caleb returned from the Promised Land bearing with them an eight pound bunch of grapes.

Thus ended the training week. B. M. C. got the idea from a B. Y. P. U. training school given at Bessie Lift.

B. M. C. Y. W. A. Presents "Two Masters."

"Two Masters," a playlet, was presented at the first monthly assembly of the Blue Mountain College Y. W. A. on Wednesday night Oct. 4. It was a vivid picture of the tendency of the human race to try to serve two masters. In this case a missionary's daughter who had come to the U. S. from China, called through her mother's eyes when parting, to get her education and return to China as a missionary, very nearly forgot the call, and al-

most turned from a life of service as a missionary to one of worldliness. A lecture on China given at her club, in which conditions were misrepresented, opened her eyes just in time.

Miss Mary D. Yarborough leaves Saturday, Oct. 12, for Judson College where she will be one of the faculty members in the training school, teaching the book "The Plan of Salvation."

Misses Hannah Patterson and Lulia Muscovoy have been selected to represent Blue Mountain College at the Student Conference at Hattiesburg. Both of these young ladies are on the program. Miss Patterson will talk and Miss Muscovoy will sing in Russian as well as in English.

Life Service Band

The Life Service Band of B. M. C. was organized Sunday Oct. 6, with Miss Mae Lehr, president, in charge. This organization is the only entirely voluntary one on the campus. No one is asked to join. Girls who desire for God to have absolute sway over their lives are invited to attend.

Miss Mozelle Heffner gave an inspiring talk on "What L. S. B. is and What It Can Mean to Each One." All present wrote on a slip of paper what they expected to get from the band this year.

"Which is the most delicate of the senses?" asked the teacher.

"The touch," answered Johnnie.

"How's that?" asked the teacher.

"Well," said Johnnie, "when you sit on a pin, you can't see it, and can't hear it, you can't taste it, but you know that it's there."—Watchman-Examiner.

"Who was the straightest man that ever lived?"

"Joseph. He was so straight that they made a ruler out of him."—Ex.

Cissie. "Auntie, you know that old man at the corner that was ill—"

Aunt (Christian Scientist). "You mean he thought he was ill."

Cissie. "Well, now he thinks he's dead."—Ex.



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The Children's Circle

Mrs. P. I. Lipsey

Bible Study: John 4:46-54

Have you lived long enough to know that there is a great deal of sorrow in this world? Last week we studied about a little sick girl who died, and this week, we have a very sick little boy. But both stories end happily, for Jesus the great Healer and Restorer was near. Jesus had come back from Judea, to Cana of Galilee, where he had attended a wedding feast, and performed His first miracle. Cana was between fifteen and twenty miles from Capernaum, and at Capernaum lived a nobleman whose dearly-loved son was very sick. The father hastened to Cana as soon as he heard that Jesus had come, and begged Him to go home with him, and make well his little boy who was about to die. Jesus did not reply to this, but said, "You won't believe, unless you see signs and wonders." But the poor man was not thinking of anything but his dear son: he had already put his faith in Jesus' power, and he says, "O come, sir, before my boy dies." Jesus rewarded his faith by telling him to go home, the boy was alive, meaning, I think, that he would get well. He could not go as fast as we do in automobiles or on the train, so it was the next day when he got near his home. Perhaps he was not greatly surprised when his servants met him on the road with the good news that his son was doing well, for he had believed what Jesus had told him. But he did want to know just the hour when the sick one began to get better, and the servants told him that at one o'clock the day before the fever went off. When the nobleman realized that this was the very hour when Jesus had told him to go home to his improving son, he put his full trust in this One who had so much power and love, and all his family felt the same way. Don't you suppose that after that they were always happy to have the Lord Jesus in their home? Jesus is very kind and good to us, too, when we have sick ones in our homes, and we, also, must give Him our love and trust and gratitude.

My dear Children:

I've been pretty busy this week, going to protracted meeting. We are having a mighty good meeting. Then, little Jeannie has come back, after visiting several of her relatives that she had never met. She is very friendly, and would enjoy visits from any of you who could come to see us. She has had visits from several Clinton members of the Children's Circle.

What have you all been doing these lovely days, so cool night and morning and so warm in the middle of the day? A picnic out in the woods would be nice if it were not for school. I saw some beautiful dark red autumn leaves the other day, and goldenrod and Black-eyed Susans are growing everywhere. Thanksgiving will be here before we know it.

Well, write when you can, and don't forget Miss Gladys. And tell us what you saw at the Fair. I'll try to get our gift account in next week. Take care of your colds, and use your handkerchiefs, and let's try to avoid a bad flu epidemic like we had last winter.

With love,

Mrs. Lipsey.

Drew, Miss., Sept. 8, 1929.

Dear Mrs. Lipsey:

Today is my birthday. I am eleven years old. I go to Sunday School every Sunday. We only have preaching twice a month. I go every time

I can. This morning I went to the breakfast table and found four dollars—one from Mother, Daddy, Martha and Randolph. Our school starts tomorrow. I will be in the sixth grade. My teacher is Miss Edith Pondren. I am sending 50c to the orphans, and 50c to the B. B. I. girl. I will close. I want to join your Circle. Your friend,

Jane Strickland.

Thank you so much, Jane. I think you were pretty generous, in giving one-fourth of your birthday money. I know you had a happy birthday.

Pope, Miss., Sept. 29, 1929.

Dear Mrs. Lipsey:

May I join your happy Circle? I am just two months old, but I think I am a big girl for I went to church last Sunday and stayed in the church till they sang two songs. I am sending 10c for Miss Gladys. I hope to be a member of the Circle. Your new friend,

Jimmie Ruth Hope.

Well, well, Jimmie Ruth, you are an early church-goer! You are also an early giver. Thank you so much, and write us again.

Belden, Miss., Oct. 4, 1929.

Dear Mrs. Lipsey:

May I join your happy band of children? I am 9 years old. I am picking cotton. My school will start the 14th of this month. I will be in the 4th grade. I will be glad when the Fair comes to Tupelo. I am going to the Fair two nights. I hope my letter will miss the waste-basket. I am still blessed with a father and mother. I have had chills this summer. I hope I can send some money next time. Your little friend,

Aileene Baggett.

I do hope you are all over the chills, my little new friend. And did I get your name right? It was not very plainly written, and seems to be an unusual one. Tell us about it. And about the Fair.

Lucedale, Miss., Oct. 7, 1929.

My dear Mrs. Lipsey:

Please, PLEASE do not think me ungrateful for not thanking you for the nice prize I won on "How I Built My Bird House" for I surely do thank you for it. I do not carry it in my pocket for fear of losing it, and I think so much of it that I do not want to lose it. Lots of things have happened since I last wrote to the Circle, some happy and some sad; both must come. I've been in school nearly six weeks. My teacher's name is Miss Maude Abernathy. I like her fine. There's so many in the 4th grade, she only has the one grade. How many of you have the Junior B. Y. P. U. diploma? I have it. We took our study course this summer. We have the graded B. Y. P. U. Mrs. Lipsey, I'm so glad you were able to forward our Miss Andrews the \$80.00. I think our Circle is doing a wonderful work in sending her to school. I'm just glad that I have a part in it. I'm sending 25c this time but will send more all along. My pets are a canary, two little chicks and a kitty. I'm blest with having both Father and Mother yet, and only one Grandpa and one Grandma, and I think my Granddaddy is the finest man in this country. His name is Senator C. P. Eubanks. Do any of you know him? All of you come and help me gather pecans and peanuts and chew sugar cane. Love to all the Circle,

Willard Mills.

P. S.—I'm keeping up all the Bible study and have all this year.

We are glad to have you cooperate with us, Willard, in helping Miss Gladys. And as for the pecans and

peanuts and sugar cane, Julia Frances says she surely does wish she could come.

Clinton, Miss., Oct. 10, 1929.

Dear Mrs. Lipsey:

We are having some nice cool fall weather now, aren't we? I am sending 25c for the B. B. I. girl. I am taking music now as well as going to school. I have taken about three and a half years. I have been to the meeting every time so far, and I am going tonight. Enclosed are the answers to questions. Your friend,

Evelyn Sandidge.

1. The children of Israel.

2. Obedience to God.

Thank you, Evelyn, for the gift. I haven't been able to go to the meeting regularly, and am glad you can go. We've been having good preaching, haven't we?

PROHIBITION AND LAW-ENFORCEMENT

(Published by request of Jones County Association).

Your committee of Prohibition and Law Enforcement beg leave to submit the following report:

We, as Baptist people, want to declare our fealty to the doctrine of Temperance.

We declare ourselves in favor of prohibition. We believe that there are three guilty parties connected with the liquor traffic, viz.; the maker, the seller, and the drinker. No one of these could exist without the other two. When our people get a conscience against the dram-drinker, against the social-drinker, and against the club-drinker as live as the conscience against the maker and seller, a great stride will be made toward prohibition. We want here and now to condemn red liquor as strongly as we condemn moonshine liquor. In other words, liquor brought from the Coast and other places in limousines and stored away in cellars and drank from cut-glass containers, is just as vile and lawless and disgraceful as liquor made in a washpot, hauled in a Ford car and drank from a fruit jar. As Paul says: "There is no difference."

We, as Baptist people, want to declare ourselves in favor of Law Enforcement. This means that we believe that "there is no difference." All who violate the liquor laws should be put in the same cell, whether he wears rags and lives in a hovel or wears diamonds and lives in a mansion. There is no refined law violators. The society lady who plays bridge for a prize is just as much a gambler as the negro who rolls the bones for a nickel a shot. The institution that allows gambling and invites gamblers every year to its place of business is just as much a gambler as the poker player in a third story room. "There is no difference." There is no such thing as refinement in law violations being a defense to the charge. We call upon officers of the law to bring them all before the same bar of justice.

The Sunday law is so universally violated and allowed to be violated and never anyone punished for it and everybody excused from it that we think the law must be "off on a journey" or its "ears heavy," or "its arms short," or its "teeth gone." We think the law no longer does us any

good and ought to be repealed, and the matter of keeping the Lord's Day left to the individual conscience. No person can be, as we believe, properly related to God and fail to keep this day "Holy." We cannot over-emphasize the importance of observing this commandment of God to keep His Day Holy. We believe no one can violate this commandment with impunity. No Christian can long prosper who carries on his business on the Lord's Day. No Christian can stay on praying ground with the Lord and violate His Holy Day. We deplore the wholesale violations of the Lord's Day law. We recommend that our preachers, and Sunday School teachers and our lay leaders lay this great question upon the hearts of the people, and pray that God will quicken their hearts to see and follow the truth.

We are in favor of a just, fair and impartial execution of all laws against all people.

We recommend that the Bible Standard of living up to the law be emphasized by all Christian leaders, preachers, and teachers.

Respectfully submitted,

Jeff Collins, Chairman,

R. W. Pickering,

C. D. Valentine.

Rev. G. W. Riley's new book, "A Stack-Pole Bible—Reading Study for Bible Students," is having a good sale. It treats of eight of the most vital subjects to the Christian, What Baptists Believe, Final Perseverance, The Blood, The Holy Spirit, Gospel Music, Prayer, Faith, and the Religion of Giving. The other day Bro. Riley made the statement in an association that 90 per cent of the Baptists are Baptists just because they are Baptists, but are not able to tell why they are Baptists.

A Methodist pastor present said, "If you had said 95 per cent you would have taken in the Methodists. I want your book."

The book can be had at the Baptist Book Stores at Jackson and Clinton, and from the author at Clinton, at 35 cents per copy.

KEEP THE DEVIL OUT

I noticed a piece last week in The Baptist Record, from The Devil, (i. e.) signed his name The Devil. Aren't you all really surprised just to think, that the "Old Fellow" would be allowed space in a Baptist paper. Of course we all know that he is a busy old fellow and wants to have things his way.

Yet you all realize that we are tempted by him every day of life.

But you know that God's Word tells us to resist him and he will flee from us.

And we all realize that that is absolutely true. My friends, we all haven't forgotten what risking did for the Southern Baptist Board, have we? Now brethren, for God in heaven's sake, let's not allow the devil any more space in our papers, nor in our lives.—A. W. McCarty.

BOYS & GIRLS Earn Xmas Money

Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun. St. Nicholas Seal Co., Dept. 280 B. E. Brooklyn, N. Y.

B. Y. P. U. Department

W. Study That We May Serve
ALBERT J. WILDS, General Secretary
Oxford, Mississippi

Columbia Church in Enlargement Campaign

The Columbia church is in an enlargement campaign which is not just to be a local affair but to be county wide. Miss Minnie Branton is in charge of the Junior and Intermediate work, mostly BYPU and her plans are to conduct study courses in about twenty churches in the county. This is certainly a great program and will tell mightily for kingdom advancement.

Woman's College Starts Off Her BYPU Work In a Great Way

A letter from Miss Alene Harris, the BYPU Director this year at Woman's College tells of some of their plans for the beginning. She is having an officers training school for all officers of their NINE B. Y. P. U.'s, and secures tracts for the officers and standard's of Excellence for all unions. The opening session of the BYPU's showed a splendid attendance and good interest. They are planning their Annual Study Course to begin January 28th.

41st Ave. Meridian Reports Splendid Program of Extension Work

Director W. E. Green of the 41st Ave. church Meridian in writing of their summer work says that they have had no let up in the matter of interest and attendance during the summer months, and perhaps one thing that accounts for it is the splendid extension work they have been doing. A number of prayer services have been held in such places as the T. B. Hospital, Poor House, and at private homes. Eight or ten programs have been given in as many other churches in the interest of the work, and in the City BYPU Meetings they have taken from four to six of the seven banners being offered each month for various phases of the work. Congratulations to 41st Ave.

Bogue Chitto Awards Bible Readers Certificates

Again we have the privilege of announcing the awarding of Bible Readers Certificates, and this time it is to members of the different unions at Bogue Chitto. Miss Ola Jacobs receives a Senior Certificate for two years readings, Winnie Bell Brister receives the Intermediate Bible Readers Certificate for one years reading, and Velma Arnold receives the Junior Bible Readers Certificate for one years Junior readings. Miss Brent the efficient director reports that their work for the summer has surpassed any summers work thus far in the church and they are happy over the conversion of so many of their young people during their recent meeting and these have been added to the BYPU membership.

Explain It To The Judge

It only takes a second to run over

a fellow with your automobile, but it takes longer than that to explain just how it happened when you face the judge. It only takes a second for the new birth but it takes longer than that to explain the plan of salvation to others. That is why every member of the BYPU should give enough thought to the part they are to take on program to consume two minutes to tell it. Our work as Christians it to tell the story in such a way that others may come to know Jesus. The BYPU trains those who are willing to learn how to talk of Jesus. Try making your talk at least TWO MINUTES long.

Passing The Thought

There are a lot of people who do not read The Baptist Record, so those who do read it are asked when you see a good suggestion that you think will help some one else, pass it along. The above thought will not be read by many of the B. Y. P. U. members perhaps, so if you can pass it along to some other member it will be a good service rendered.

Jackson City BYPU Plans For Annual Training School

President C. L. Beard reports that the City BYPU of Jackson have their plans already complete for the annual City BYPU Training School. The school is to be held the week of Oct. 27-Nov. 1. The sessions will be in Calvary church this year and a large attendance is anticipated. The following committee chairmen are busy carrying out the plans they have already made: Faculty committee, A. W. Talbert; Publicity, Miss Kathryn James; Surprise period, Mrs. A. H. Doty; Finance, C. C. Thornton. The ladies of Calvary church have been requested to serve a banquet Friday night prior to the beginning of the school which will be a booster for the following weeks work.

Jeff Davis County Elects BYPU Pastor

At the last meeting of the Jeff Davis County Associational BYPU Rev. Paul D. Boothe was elected to the office of BYPU Pastor. Bro. Boothe is a student in Mississippi College but will give as much time and thought to his work as BYPU Pastor as possible through the school term, and then through the summer he is planning to carry out an enlargement program that will mean a number of new unions and a BYPU Study Course for every union. He will have the cooperation of a splendid corps of officers. His duties will be much that of a local pastor, supervising in a general way the B. Y. P. U. work of the county.

Pike County Associational BYPU Holds Interesting Session

It was the privilege of Mr. Talbert to attend the meeting of the

Pike County Associational B. Y. P. U. that met on the fifth Sunday of September. He reports a grand meeting with a good crowd and splendid interest. The work was re-organized, two groups being planned for in which regular quarterly meetings will be held. Miss Ruth Roach was re-elected president and after checking up on the organization finds that they are not far from A-1 standard. Our associational work for this year has surpassed that of former years and we look to 1930 to give us an increased number of A-1 Associational BYPU's.

JUSTICE KNOWS NO COLOR Hattiesburg American

Juries, now and then, may bring in verdicts against Negroes which are the product of race prejudice. Occasionally, prosecutors through an over-supply of zeal or an unworthy desire to curry favor with voters at the expense of non-voters, may raise the old cry: "Nigger! Nigger!" But invariably, the Mississippi Supreme Court sternly repudiates any and all appeals to race prejudice, insisting that the black man and the white man are equal before the law.

The latest of a formidable series of opinions which reflect great credit upon the state's highest tribunal, was announced at Monday's session by Associate Justice Virgil A. Griffith, who hails from our own judicial district. Jack Byrd, a Simpson County Negro, was convicted of the murder of a young white man named Bilbo Cox, on Christmas Eve 1928. He was sentenced to life imprisonment, and preferring Parchman to the Simpson County jail, began serving his sentence while his appeal was still pending.

Not only did the Supreme Court reverse the judgment of the trial court but the appellate tribunal went a step further and ordered the helpless defendant discharged. In the course of his strong opinion, Judge Griffith, speaking for the court, said:

"Upon a careful study of this record and of every detail of it, we cannot escape the conclusion that if this had been a case where a white man had killed a white man, or a Negro had killed a Negro, there would never have been a conviction. We therefore reverse the verdict and judgment; and since it is clear from the entire situation that the case is such that we would be compelled to take the same action in the event of another conviction, we order the defendant discharged."

As long as human nature is weak and frail; as long as men are dominated by passion and prejudice—just so long injustices will creep into jury trials, it matters not whether it be the trial of a Sacco and a Vanzetti in Puritan Massachusetts or the trial of accused strikers in a Carolina textile center, or the trial of a Japanese in California, a Mexican in Texas, or a Negro in Mississippi. But so long as Mississippi's Supreme Court follows the famous decision of Mr. Justice Calhoun in Hampton vs. State, justice will be done for all men regardless of color,

creed, or station. Judge Calhoun said:

"Mulattoes, Negroes, Malays, whites, millionaires, paupers, princes, and kings, in the courts of Mississippi are on precisely the same exactly equal footing. All must be tried on facts and not on abuse. Only impartial trials can pass the Red Sea of this court without drowning. Trials are to vindicate innocence or ascertain guilt, and are not to be vehicles of denunciation."

SOME REQUESTS FOR PRAYER Ben Cox

Among the very many requests for prayer that come to the Noon Prayer Meeting of Central Baptist Church, Memphis, Tenn., are these.

From Arkansas,

"I have read so much about your Noon Prayer Meeting, and think it is great. I believe in prayer and I come asking that you request at the Noon Meeting that all pray for my girl and boys. They are Christians but are not doing as I think they should.—A Sad Mother."

From Tennessee,

"I come to you and your League again for prayer. Bro. Cox, I am about to lose my faith. Not in God, but in my own prayers. I have had one trouble and sadness after another, until I feel much of the time that I had rather die than live, that death would be a great relief to me. No one knows, but God, what I am living through. Please have prayer for me.—A Woman Who Will Always Be Your Friend."

From Kentucky,

"I have an orphan cousin, who, as a Freshman in Georgetown College, is working to pay his room and board, and is doing fine, but needs about \$15.00 per month for running expenses to meet the necessities. I wish you would ask the Noon Prayer Meeting group to pray that some how some one might invest that much in him to keep him in school."

MARRIED

On October the 2nd, Mr. Leon Lupo and Miss Gena Ashley were happily married at the home of Rev. M. P. Jones at Georgetown, Miss. These are popular young people of the Bethel community. May their lives be strewn with roses of love, happiness and success.

A Correction: In the Hillman College Notes in The Baptist Record of last week appeared this statement, "Miss Susan Riley one of the younger graduates of Hillman now making a record in Peabody" etc. Miss Riley is a graduate of Blue Mountain College, taught at Blue Mountain, Hillman, and Woman's College, took her M.A. degree at Peabody, and is now teaching in Peabody College and working on her Doctor's degree.

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MUSSOLINI VERSUS THE POPE

Herbert Whiting Virgin, D.D., LL.D.

At first blush, the title of this article seems to be a misnomer. How can there be antagonism between Mussolini and the Pope, when it is quite evident, you say, that the former has played right into the hands of the latter! On the surface, it does look that way. Indeed, one could easily believe that the Vatican is getting a grip upon the political situation everywhere. One is impressed with the fact that the Vatican is playing a great political game all over the world.

Austria is seeking for an alliance with Germany, and it is openly whispered that the Pope is giving every encouragement to the move.

I came over with the Apostolic delegate to Palestine, and while I was in Jerusalem, two interesting things happened. The high commissioner of Palestine cabled to London to learn the exact status of this gentleman. At a reception given to him, at which a certain consul and his wife were present, I learned from them that great obeisance was shown the Catholic prelate by many there, while others were greatly puzzled as to what it all meant.

But an interesting thing happened, the next day or two afterward.

The comparatively recently elected head of the Established Church of England who had been quite ill, had planned as a sort of holiday trip, to visit Palestine. All the world knows that this same apostolic representative cabled a protest, saying it would upset religious conditions in Palestine, and so powerful was the influence of that protest, that announcement was made in the press that the archbishop had changed his plans. It was the talk of Jerusalem! What means it that Protestant Holland, after having dismissed her Prime Minister (of course, in the quiet processes of government), nevertheless, under Vatican pressure, was planning to rescind such action?

Look at the action of the deputies of France in permitting all the orders, Jesuits included, to return. This, in the past few months.

These are but a few instances. Can there be any doubt as to the tremendous political influence of the Vatican?

Is the ratification of the Concordat and the final signing of it, between Mussolini and the secretary of the Vatican, another sign that the Vatican has strengthened her political strangle grip on another nation and that a very important one to her?

I am puzzled. When Mussolini is involved, I am not so sure. For awhile, at least, it looked as if the Vatican were going to have everything her own way in Italy. The Masens were suppressed, and their property confiscated by the government.

Protestant ministers were being put in prison for exercising liberty of speech. Protestant papers were put on the "Index," by the government, and sometimes entirely suppressed, or at least whole editions were destroyed. You would expect

the Baptists to be some of the victims and they were. Both as to imprisonment and suppression of publications, Baptists suffered. The Catholic religion was being taught in the public schools and all children of any or no faith were compelled to be under the religious instruction of the Catholic church.

Italy was plunged, in a day, into the darkness of mediaevalism. The outlook was exceedingly gloomy for evangelical religion and there seemed to be a complete triumph of the Catholic church.

But one cannot count on the real purpose of that remarkable master mind, Mussolini. If we were speaking in the terms of the gambler, we would say that in every move of Mussolini, he "has a card up his sleeve," which, when he slips it out, is going to turn things his way.

At least a remarkable change has taken place in the past few months. One of the first intimations was an address which Mussolini made in a theater in Rome, before all the mayors of the cities of Italy. He specifically commanded the mayors that "non-Catholics were not to be molested or persecuted." He further said that "while the Masonic head had been exiled because he was not loyal to the State, yet the same treatment would be meted out to a Cardinal, if he uttered disloyal statements about the State."

Since that time, a bill has been introduced by the "Minister of Grace and Justice" and which has already passed the lower house, but at the time of writing had not passed the senate, which bill gives all non-Catholic religions legal standing. This does not mean a mere matter of toleration, but it is more than that. The standing is "amonesso" or recognized. Non-Catholic religious ministers are to be practically on an equality with Catholic priests. They are to be recognized as civil authorities, with the right to perform marriages. This is an advance never accorded any but Catholic priests.

Further, if Protestants and Jews do not desire, they may withdraw their children from religious instruction in the public schools.

This same law declares that the fact that a man is a Jew or a Protestant will in no way disqualify him from public office or official position.

Nothing like this has ever been known in Italy before. There was protest after protest from Catholic prelates, but it only angered Mussolini and made him more determined.

You will recall that before the Concordat was finally ratified, Mussolini delivered a three-hour speech before the chamber of deputies. May I quote from David Darrah, the special correspondent of the Chicago Tribune:

"In a three-hour speech before the Chamber of Deputies, Mussolini today explained the basis upon which he settled the Roman question, and defined the status of Roman Catholicism in the new situation which will result from ratification of the Lateran treaty.

"The duce reviewed the whole his-

tory of Christianity and the struggle of the popes for temporal power, in the most hardy language. The speech is the sensation of Rome tonight. Every one is waiting to see what will be the Vatican's reaction.

"The new situation between the church and the state, Il Duce said, may be defined thus: 'The state is sovereign in the kingdom of Italy, with the Roman Catholic Church granted a certain voluntary and loyally recognized pre-eminence, but with other cults freely authorized.

'The solution of the Roman question was not a miracle nor a hasty and precipitate step. It was merely the logical result of definite political and moral premises. Many others had almost solved the question.'

"The chamber was packed with every diplomat in Rome and Vatican prelates and authorities, who were visibly taken aback at many of the Italian Dictator's witty sallies and plain spoken ironies.

"The idea of the Concordat is Cavour's principle of a free and sovereign state and a free and sovereign church, and this is no paradox because both co-exist separately. They are two separate and distinct sovereignties, geographically as well as juridically. But inside the state of Italy, the church is not sovereign and is not free. It is not free because its institutions and its men are subject to the laws of the state.'

"In the beginning of his review, Premier Mussolini declared Christianity was born in Palestine, but came to Rome because the soil for its growth was more fertile there. However, he said, it would be a mistake to say that Christianity had no precursors in the pagan Roman empire, for Horace and Virgil, and even Julius Caesar, were in a certain knowledge of altruism.

"Until Charlemagne and Leo III established a joint spiritual and temporal empire, there was no Roman question, and the church had no property, he said. Premier Mussolini's argument in reviewing modern history, was that the popes had shown themselves pusillanimous in defending Italy against encroaching powers.

"He reviewed the tangled political and military history of the days of Garibaldi, leading up to the seizure of Rome and the discomfiture of the popes, who would not, he said, recognize Rome as the capital of the new Italian state, and took refuge against material fact by proclaiming the doctrine of infallibility.

"The laws of guarantees actually made the popes sovereign and gave them every right, said the duce, but the Vatican thought this was insufficient because it was a unilateral agreement. An agreement on this point was given through the Lateran treaty, and the only other obstacle was giving the pope a certain small amount of territory which was done through the establishment of a separate Vatican city.

"In short, the duce's speech was an unequivocal reminder to the church that all cults are equal before the law, and that there can be no question of church interference in the policies of the state.

IN MEMORIAM

R. T. Stapleton, M.D.

Dr. R. T. Stapleton has been called from this world of ours. His going has been a marked loss to Tunica and our church, of which he was one of our most loyal and faithful deacons.

He was indeed "the beloved physician". Feeling early in life that his mission was to be that of helping to heal humanity's ills and pains, he gave himself to the arduous task of becoming a master in his profession. After study in the best schools of this country, he spent a period abroad in further study. The profession of healing lost a valued and worthy member when Doctor was called upon to lay aside his task in the very prime of life's largest usefulness.

At the tender age of ten he surrendered his young heart to our Master and His service. He was always interested in his church and ever ready to bear his share of responsibility. He was a member of our building committee, assisting in the erection of our attractive house of worship, in which his many friends gathered to pay their respects to his memory.

He was a member of a prominent and useful family, well known for their work's sake. Surviving him are a widow and two small sons, for whom go out our deepest sympathy.

Three among his many noble characteristics stand out as worthy of special mention:

1. A most becoming modesty of spirit, a true humility.
2. A true spirit of manhood or courage, to cheerfully face life's difficulties.
3. A love for humanity, particularly children. How they shall miss him!

—Frank Q. Crockett.

WALTER CRAIG, JR.,

Little son of W. C. and Addie Walton Peeler.

A little bud too pure for earth,
But born to bloom in heaven,
To us for a time, oh how short
It's little life was given.

We loved it, oh so dearly.
It's coming brought such joy,
But soon 'twas turned to sadness,
For God took our baby boy.

God needed another jewel.
Pure and untouched by the world,
So He took darling baby to heaven
To number with his pearls.

A father left sad hearted;
A mother with empty arms,
But a priceless treasure in heaven
Endearing it's sacred charms.

What was the reaction at the Vatican?

The Paris edition of "The Tribune" of June 7, gives, at length, a statement—I can hardly cut it down. Here it is:

"With the final exchange of rati-

fications of the Lateran Pact only forty-eight hours off, Pope Pius XI yesterday launched a bitter attack on Premier's interpretations of the agreement between church and state, denouncing them as worse than heretical.

"The pope's views were set forth in a letter to Cardinal Gasparri, who will meet the Fascist chief tomorrow to perform the last official act necessary to put into effect the agreement that makes the Vatican a sovereign state. The letter occupied four columns in the Vatican organ, the Osservatore Romano and answered directly and unequivocally Signor Mussolini's interpretation of the pact in speeches to the chamber and the senate. But although the exchange of views has indicated that there is some variance in interpretations of the accord, the Pontiff closed his letter with an expression of faith in the soundness of the pact.

"What particularly disturbed the pope was Mussolini's distinctions between the historical and doctrinal authority of the church. In the letter, he informed Cardinal Gasparri that 'we were far from expecting heretical and worse than heretical expressions on the very essence of Christianity and of Catholicism. To distinguish, as has been attempted between historical affirmation and doctrinal affirmation, is, in any case, the worst and most condemnable modernism.'

Having delivered himself of this reply to Mussolini's implication that there is variance between the authority the church ascribes to itself doctrinally, and what is true historically, the pope proceeded to refer to specific points.

"Liberty of conscience and freedom of discussion, he said, 'must be practiced according to Catholic law,' declaring that divine mandate makes the church alone competent to deal with these matters.

"Varying from Mussolini's interpretation of education as a state undertaking, the pope ascribed this function to the church, declaring that the state 'must not restrain or impede the exercise of this mandate, no more than it may limit by a single precept the religious verities.'

"The pope admitted interchangeable use of the words 'Catholic State' and 'Fascist State,' but not on the ground that the church has made any concessions to the state—or if



he thought so, he did not mention it—but on the ground that the state 'will admit nothing that does not accord with Catholic doctrine and practice.'

"On the matter of marriage, the Pontiff made it clear that civil ceremonies will not be enough, so far as the church is concerned, and he objects to the suggestion than canonical marriages cannot be forced. Church communion, he said will be denied to those who are married only in civil ceremonies.

"The pope expressed optimism as to the future of church and state relations, and the durability of the pact, although he slipped in a few words of disapproval of those who would regard the terms of the pact as open to two different interpretations."

I repeat my suggestion in the title of this article, that it is Mussolini versus the pope.

My personal conviction is that the Italian government hasn't sold out to the Vatican, but instead, that surprising genius, Mussolini, has greatly embarrassed the Vatican, and has proven his superiority to the far-famed Cardinal Gasparri.

My conviction, further, is that Protestantism has a splendid outlook for the future. I am convinced that this is the time for aggressive, constructive effort for Protestantism, and certainly not the time to discourage and dampen the ardour of workers, both foreign and local, who for years have waited for this day. What folly to order retrenchment when the first real forward movement is possible for those who have waited years for this hour.

I would remind my readers that the Vatican, as to the world situation, is perhaps more powerful than she has been in a hundred years. It is true that on the Continent, the Concordat has given the church tremendous political influence. She will have much to say. Doubtless she will ask for admittance at the League of Nations, and if she is admitted, her ambassador will claim the ancient title of "Deacon," which gives him first place. That has already been claimed by the pope's representative at Rome—and accorded him, at the Italian court. With political power, has come a vast sum of money for on May 22, the parliament of Italy passed a bill to pay two billion lire and to turn over to the church the Vatican library and other property not heretofore owned, though controlled by the church.

Shall we "carry on" with a mere pittance?

My understanding is that the magnificent property now owned by Southern Baptists is ordered to be sold, to reduce the debt of the board. That property is in the third most famous square in Rome, and located near the Queen Mother's Palace and not far from the king's palace. It gives and will give Baptists a commanding position. Should this property be sold, and at this supreme hour

for Protestantism?

This is the time to reap and to fail to take advantage of this hour, by disposing of a commanding position like that, where only such position will impress the leaders among Italians, is not only folly of follies, from the standpoint of economy, but it is a betrayal of the consecrated efforts of the father of Baptist beginnings, in the person of Dr. Taylor, and the faithful others who have succeeded him and the splendid body of Italian Baptists who have waited long and patiently for this hour. With no right of vote, perhaps, nevertheless in the name of a great denomination I love, I protest.—Baptist Standard.

HOME MISSION BOARD

Comparative Statement of Receipts

	Sep. 1928	Sep. 1929
Ala.	6,364.03	961.46
Ark.		76.75
D. C.	201.44	127.79
Fla.	988.85	520.86
Ga.	1,752.33	766.99
Ill.		50.00
Ky.	3,584.83	2,176.39
La.	643.56	398.20
Md.	200.00	320.00
Miss.	1,165.06	1,011.88
Mo.	1,812.15	1,415.02
N. M.	63.04	
N. C.	2,410.50	5.00
Okla.	1,531.29	641.75
S. C.	1,696.46	1,105.15
Tenn.	2,111.21	1,574.89
Tex.	1,160.10	81.28
Va.	3,786.97	2,837.54
Ariz.		10.19

Total 29,471.82 14,081.14

Comparative Statement of Receipts

	May 1-Oct. 1 1928	May 1-Oct. 1 1929
Ala.	10,343.55	4,162.94
Ark.	451.00	176.75
D. C.	2,254.13	1,722.80
Fla.	3,167.08	2,247.13
Ga.	5,252.95	4,594.64
Ill.	10.00	419.52
Ky.	11,874.41	7,812.41
La.	4,451.94	1,670.18
Md.	1,235.00	1,285.00
Miss.	4,353.78	3,784.26
Mo.	4,266.15	4,467.41
N. M.	195.04	73.04
N. C.	7,173.41	8,555.39
Okla.	4,577.43	3,170.81
S. C.	8,290.70	5,649.34
Tenn.	7,704.08	7,182.84
Tex.	5,689.56	1,398.86
Va.	13,253.03	11,845.46
Ariz.	25.00	128.63

Total 94,548.24 70,347.41

SANATORIUM NOTES

The Tuberculosis Sanatorium at El Paso, Texas, is enjoying the largest patronage in its history. It is doing more charity work than before and is having smaller losses than ever before. Some of our wards are now full with waiting lists.

It used to be that when a person was known to have tuberculosis he was considered doomed to die. Many scores of our former T. B. patients are now well and doing a day's work every day.

Our Sanatorium endowment fund is still very small but several thou-

sands of dollars have been added to it this year in donations ranging from one dollar to one thousand dollars. Gifts small and large to the endowment are welcomed. Endowment is our principal hope of permanency.

A patient who came here three and one half years ago almost helplessly sick is just now leaving and is able to take a position with safety to his health. He stayed longer than any other patient has been in the Sanatorium, but he is young and three and a half years of hospital treatment and recovery are better than fighting alone and losing the battle.

Among the many forms of surgery employed at the Sanatorium for tuberculous cases, artificial pneumothorax is probably used in more cases than any other form. This is a process that temporarily collapses a bad lung and gives it rest while the lesions heal. Afterwards, in most cases, the lung can be restored to use. We often teach physicians how to do this operation besides, we send out to physicians many copies of a paper published by us explaining how to do the operation.

Dr. Samuel Kwai of Shanghai, China, is temporarily in residence at the Sanatorium studying methods of treatment for tuberculosis. He is studying sanatorium methods and also learning how we operate our tuberculosis clinic in the city. He has a college A.B. degree and an M.D. and has done post graduate work in London. He will be able to do much for the Chinese in the treatment and care of tuberculosis when he returns to his native land and establishes tuberculois clinics as he plans to do.

—H. F. Vermillion, Supt.
El Paso, Texas.

"Watchagotna packidge?"

"Sabook."

"Wassanaimuvitt?"

"Sadickshunery, fullinains. Wife's gonna gettaplecedog angottagetan-imferim."—Ar Age.

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"For the Payment of Our Debts . . . For the Preservation of Our Integrity"

The Purpose of The \$100,000 Baptist Emergency Program

FRANKLY, the integrity of the Baptists of Mississippi is at stake in this Emergency Campaign. We must raise \$100,000 by December 1 "for the payment of our debts . . . for the preservation of our integrity."

Not one cent of the fund needed is to be used for current educational purposes or for the benefit of any college, but it is to be employed to help the State Convention Board retire its most pressing obligations. The obligations were incurred in the issuance of bonds in behalf of the four Baptist Colleges in Mississippi—Mississippi College, Woman's College, Clarke Memorial College and Blue Mountain College, and in supplying funds pledged by the Convention.

The pledged word of Mississippi Baptists is back of these bonds, the interest on the bonds, and notes that were issued in the retirement of part of the bond issue.

WE CAN TRACE the cause of this drastic emergency easily to its source. A few years ago Mississippi Baptists were paying \$500,000 per year for state work and benevolences. On the strength of these annual receipts the State Board undertook obligations on the basis of between \$400,000 and \$500,000 a

year. In the last three or four years, however, receipts for state work and benevolences have steadily declined, being now but \$280,000 per year.

Simple mathematics shows us where we stand. The State Board now finds December 1 approaching with \$100,000 as the lowest sum creditors will be satisfied with in meeting incurred obligations.

IF WE HAVE stated the problem with extreme frankness, it is merely for the purpose of showing the Baptists of Mississippi the extreme urgency of the situation. You well know that we would not come before you with such an appeal unless it were urgent.

And the matter is brought before Mississippi Baptists with a feeling of greatest assurance that these obligations will be met. Mississippi Baptists have built for themselves too good a reputation for integrity to permit this \$100,000 of indebtedness to become a blot upon our record.

THESE OBLIGATIONS were incurred in service to the Church, to our people and to the Kingdom. It is, likewise, in the spirit of service that this Emergency Program is being undertaken. It is an undertaking of vast importance, calling for the interest and cooperation of every Baptist in Mississippi. When you are asked to participate in this movement in any way, please respond in the spirit of service to the Church, for it is by such response that success will be assured. The task is for all of

us . . . "for the payment of our debts . . . for the preservation of our integrity."

FOR THE PAYMENT OF OUR	FOR THE
DEBTS	PRESERVATION OF OUR INTEGRITY

B A P T I S T EMERGENCY PROGRAM

Campaign News

DR. LOWREY PRAISED

From all parts of the State have come words of appreciation for the acceptance by Dr. Lawrence T. Lowrey of the position of General Director for the Emergency Program. Many persons also have praised the judgment of the Board in naming Dr. Lowrey for the post, for his ability as an organizer is well known. It is hoped that everybody will willingly cooperate with the Director in consummating this movement successfully.

ASSOCIATE DIRECTORS

Miss Margaret M. Lackey, Jackson, and Dr. B. H. Lovelace, Clinton, Miss., have been named as Associate Directors of the campaign to cooperate with Dr. Lowrey in building up a strong organization to carry out the details of the Program. Miss Lackey is Corresponding Secretary of the W. M. U. of the State, and Dr. Lovelace is one of the leading pastors of the State, coming here from Louisville, Ky., about seven years ago.

CAMPAIGN MEETINGS

Important meetings in connection with the campaign are being held this week. The chief one is the meeting of the Organization Committee, composed of leading Baptists, at Clinton, Thursday. At this gathering all details of organization are being worked out.

DISTRICT AIDES

In order that the best possible organization may be effected throughout the State for the Program the State has been divided into eight districts. Each district will have its own Aide, who will assist the District Chairman, who will have charge of local organization. This has been made necessary because of the fact that this fund must be raised by December 1.